THE Guide Miſtaken, AND Temporizing rebuked:

OR,

A brief Reply to *Jonathan Clapham's* Book, intituled, *A Guide to the True Religion.*

IN WHICH

His { *Religion* / *Hypocriſie* } is { *Confuted.* / *Detected.* }
His { *Aſperſions* / *Contradictions* } are { *Reprehended.* / *Compared.* }

BY

W. P. A Friend to the True Religion.

If the blind lead the blind, both ſhall fall into the ditch. Mat. 15. 14.

London, Printed in the Year, 1668.

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To the READER.

AS nothing more imports the ſons of men, than a judicious ſearch after the certain knowledge of that Eternal Truth, in which alone ability is plac'd to free from thoſe ſins and entanglements the luſtful eye and wanton mind have naturally ſubjected them unto, and into which they are ſo deeply intricated; ſo can there nothing prove more dangerous, than an implicit reception of ſuch Principles as daily ſteal out of the Preſs. Some are ſo very imbecile, as that they crave a ſupport from the Ingenuity of their Friends to vindicate their Cauſe; whilſt others better skill'd, cunningly can inſinuate their Sentiments (however defective, being truly examined) under the plauſibility of language, and reſemblance of reaſon: but though I am willing to acknowledge no Age more ſhatter'd and in pieces about Religious concernments, than this we live in (ſome ſplitting on the Rocks of Atheiſm, whilſt others creep into the ſhallow Creeks of bare Profeſſion) yet with great confidence I can impeach Man as the ground of his own diſtracted and miſerable eſtate; for ſuch hath been and is the curious and inquiſitive mind of Man, that as he would be wiſe above what is written, ſo is he moſt impatient in his ſearch; and overlooking that ſufficiency given him of God, to act in his divine and humane capacity, is either buſily forming out of his brainſick fancies, rather what he would have God, Man, and Religion to be, than what they really are; or elſe, being born under ſome generally received apprehenſions and Articles of Faith, Worſhip and Diſcipline, are ſo entirely hurried away with the variety of earthly pleaſures, or diverted by fears, that they can find no leiſure to enquire how far they bear any proportion with ſound Reaſon and true Religion: Both theſe ſo much experimented evils, are the undeniable occaſion of that inhumane entertainment ſuch have met withal, whom God at any time hath ſent to teſtifie againſt the invented wayes, words, works and worſhips of this degenerated world; looking on it as an intolerable affront, that not only they ſhould be exploded for Hereticks, but that the Faith of their Zealous Anceſtors ſhould come in queſtion, it may be by Reformers of no better rank than poor Mechanicks; forgetting it was the Channel, through which God in all Ages hath been pleaſed to

convey the ſtreams of Divine Knowledge; and 'twas indeed moſt congruous with God's Omnipotence, to let the lofty worldlings know, how able he was by mean and contemptible Inſtruments to effect the confuſion of them and their Inventions.

This never was more expreſly verified, than in the progreſs made by that deſpiſed Generation of Pilgrims, call'd Quakers, who notwithſtanding all that oppoſition of Powers Eccleſiaſtical and Civil, and their many Stratagems imbattell'd to ſcatter and deſtroy them, are yet a People; and with no other weapons, than a holy, inoffenſive and ſuffering converſation, have valiantly warr'd through the many Armies of their Enemies, and in the Wiſdom of him that call'd them forth, been able to undermine & circumvent their moſt Machiavilian Conſpiracies; which leads me to give thee an account of my thus appearing in thy view: I can aſſure thee 'tis no forwardneſs to gain the reputation of a Diſputant, ſince that vain glory my Principle prohibits, and ſhould moſt willingly have left this for another, did not neceſſity lay it ſtrictly on me.

Amongſt the many peviſh Adverſaries I have met with, who have ventured to oppoſe and ſlander that Innocent People, I ſcarce know one who has more made it his concern than my Antagoniſt; for beſides what either this treats of under my examination, or another anciently printed, under the protection of a large Dedicatory Epiſtle to O. Cromwel, the acquaintance I have had with him by paper and perſonal conference, as well as the punctual information I have received concerning his practice through all our Revolutions (which I may term a Touchſtone for Integrity) will by no means diſpence with my paſſing by this Guide unanimadverted: for truly, Reader, I cannot but in ſincerity aſſure thee, that a Religious pity will not have me ſilent, ſince when I narrowly obſerve the paſſages of his life, and then remark the very drift of his diſcourſe (abundantly confuſed, as will appear in this ſhort Reply) I really find it is to palliate his own nakedneſs, and if poſſible, not only to confirm all Temporizers like himſelf, but alſo by his little inſinuations of pretended Chriſtian Tenderneſs, to beguile the chaſte minds of others into a defilement of a cringing and conforming ſpirit: all which ſtrongly excites me to preſent thee with a Confutation of his Religion, a Reprehenſion of his Aſperſions, a Detection of his Hypocriſie, and Compariſon of his Contradictions; that being once unmask'd, he may appear in all his Imperfections, and his Diſguiſe never prove injurious unto any.

CHAP.

CHAP. I.

A Confutation of his Religion.

Sect. 1.

ALthough I eaſily ſhall confeſs Religion to be mans chiefeſt Concernment, and that his eternal bliſs does indiſpenſibly depend upon the ſound belief and conſtant practice of the true one; yet when I retroſpect upon that time I once imploy'd in a converſation with Books, and call to mind the excellent Defence of *Origen*, and Apology of *Tertullian* on the behalf of thoſe primitive Chriſtians, and alſo the Learning, Gravity and Reaſon of *Du Pleſſy*, *Grotius*, *Amiraldus*, *&c.* who in their time were truly honourable, and Modern Writers on the ſame ſubject, I cannot but acknowledge my ſelf ſurpriz'd, to find a diſcourſe ſo raw and undigeſted as *Jonath. Clapham's*, venting abroad with no leſs title than *A Guide to the true Religion*; thereby implying, either the inſufficiency of what already has been writ, or ſelf-conceitedneſs, that the abilities of none can better claim ſo great an office: whilſt in very truth he has but ſhewn himſelf a Novice in the task he hath undertook; which will but draw the eyes of all thoſe Infidels and Hereticks (againſt whom he doth ſo zealouſly contend) from peruſing that which carries with it more of Reaſon for their Confutation and Convincement, to encounter him, a match of much leſs conſequence: ſo that his ignorance becomes their refuge, and his prooffeſs accuſations, groſs contradictions, and often tautologies, ſtrong grounds for a confirmation in their reſpective perſwaſions: and if that which he terms *Chriſtian Religion* had no better Champion than he ſeems to be, nor more Zeal to ſuffer whatever comes, than Reaſon to defend it, he may as well turn *Jew*, *Turk* or *Heathen*; as manifeſtly he hath *Presbyterian*, *Independent*, *Epiſcopal*: but leſt I may be cenſured for condemning that in him which I allow in my ſelf, *viz.* bare Aſſertions without a proof, I ſhall deſcend to the examining of thoſe particulars, which may moſt deſerve our conſideration.

In

Sect. 2.

Epist. *p.* 1. In his Epistle to the Reader, which must not slip my observation, he much *bewails the present state of the Churches of Christ in these Kingdoms*, who *for many years* (he sayes) *have been distracted*: but I'le refer it to thy judgment, *Reader*, whether this *new Guide* be little better, who dares to call *distracted people*, *Christian Churches*, or Christ's Churches *distracted*: *Paul* bore another record, when he describes the Church of Christ *without spot, wrinkle or blemish*: but whilst he would seem to allow many dissenting parties the title of *Christian Churches*, it must be remembred he else would have excluded himself from being other than an Infidel, who as occasion serv'd, has been of four; yet how palpable a contradiction this will be, not only to the Scripture, but the design of his whole Discourse, may appear upon the perusal of its latter part, where he not only advises all to acquiesce in the present constitution of the Church of *England*, but seems to lay it as a charge upon the rest, pleading strongly (as he thinks) for their complyance, not considering if they equally deserve the name of *Christian*, they consequently are independant; and since he doth allow the one to be no more Christian than the others, why any should impose upon, or injoyn obedience from its Sister-Churches, I cannot find any thing in sound Reason or Scripture to warrant it: to mend, or rather marr the matter, he in so many words, calls those very Churches he own'd for Christian in one page, *a reproach to the Christian* *Epist.* *p.* 2. *Religion, and infamous through the world* in the very next; but how infamous his expression is, I beseech thee, *Reader*, to observe, that dares expose such fooliish and irreverent terms to publick view, calling what's Christian, *infamous*, or rather what's infamous, *Christian*; methinks he should better have consulted his own reputation, since having been a Minister to most of them, his share has not been small in their reproach and infamy.

He marches on without fear, wit or wisdom, telling us, the intendment of his Book, *is to help against those evils, and to direct those* *Epist.* *p.* 4. *who are apt to miscarry through occasion of diversity of opinions, and wayes found amongst us.* But how improper this Magisterial Guide is to direct three Nations which of these many wayes they ought

to walk in, will appear, if we consider the wavering of his own mind, who as it consisted with his interest, has been alwayes ready to welcome every new Power with a leading complyance; and if none would more concern themselves for his present opinion, than he has for his past, his inconstancy would not deceive them in his espousing the next Constitution that may come.

And that I may not be mistaken in my conjectures of the occasion of this Treatise, reade but a little further and thou wilt find a confirmation in his own words, who does not only account those the *best Christians*, himself, *which have through all those great Revolutions which have been amongst us, have exercised their Zeal for the maintaining the fundamental Doctrines of the Gospel, and Practice and Power of Godliness, even to a degree of Compliance*; but has confidence to give it as his judgment, that such shall appear *the most approved and judicious Christians* unto all. I shall say little more in this place, than refer him to such Episcopalians as stood faithful to their Churches constitution, during his compliance with *Presbyter, Independent, &c.* and to the resentments of those parties, now he is become *Prelatical*. And thus much for his Preface. Epist p. 6, 7.

Sect. 3.

His Porch I cannot find to hold the least proportion or harmony with almost any part of his confused building; for he tells us, *the business of Religion is the grand concernment that all of us are sent into the world to mind, and therefore God hath in the framing of man's nature laid so deep an impression thereof in us, that there is no Nation so barbarous and inhumane but doth place this amongst the greatest matters they judge themselves to be interessed in.* 'Tis not my disposition to cavil at terms, and therefore shall avoid the occasion he presents me, and rather take his matter as expreſt. Book, p. 1.

If God Eternal in the creation of Man, and infusion of his soul, gave him that capacity (for what else can that impression signifie) whereby he might know and comprehend so much of that Divinity by which he was made, as to live in a due and holy conformity to his divine pleasure manifested therein; what means his many Exclamations against the *Quakers Light*, as natural and insufficient, since his very words denominate this of God? Nor

can

can be (I ſhould think) ſo much forget his Catechiſm, as not to remember and acknowledg the leaſt Ray of that Immenſe Fulneſs of glorious Light ſupernatural and perfect; beſides, it were to repreſent the All-wiſe moſt indiſcreet, in communicating unto Man a proportion of his Spirit to no purpoſe; if then, it will become us better to eſteem, both of what he hath impreſt, and of the end for which he did beſtow that heavenly favour; what remains, but thoſe Inconveniences which have, do, and will attend the world, riſe from the over-looking its dictates, and giddily following the blind imaginations and groundleſs conjectures of we know not who, transferr'd to us from preceding generations: Nor will it ſerve the turn of any to reply, That whatever ſufficiency this might once have had, it becomes now invalid by tranſgreſſion: For though it will be eaſily granted that Man's Rebellion againſt the Divine Capacity or Light, has plung'd him into all the dark and confuſed practices, with which the world is ſo univerſally infected, and becomes thereby ſo entirely leavened into the nature of the wicked-one (not minding the ſolid and weighty things of God, which moſt concern his eternal peace, but rather ſporting away his precious time in the variety of delights, expoſed to the enjoyment of his ſenſe) yet to affirm that its vertue is loſt, or thereby can be rendred more inſufficient to guide Man in all his performances, than when firſt beſtow'd upon him, is to ſay, that becauſe a lewd Son will not take his Fathers good advice, therefore it was not the Son's rebellion, but the inſufficiency of the Father's counſel; or, becauſe a Servant has not improv'd the Talent given him by his Lord, but conceal'd it in a napkin, therefore 'twas no Talent, or through the careleſneſs and idle practice of the Servant, his Lord's Talent loſt the poſſibility of improvement; I ſhall confeſs his negligence might more indiſpoſe his mind to an induſtrious imploying of his Stock; but that it ſhould thereby loſe its vertue, nature, and capacity of increaſe, can by no means be admitted, becauſe incongruous both to Scripture and good Reaſon—— He that tells man his thoughts, and the purpoſe of his heart, this is the Lord of Hoſts. But I ſhall ſee how this and what follows will conſiſt.

Sect. 4.

Although the beginning of his second page is manifestly opposite to his own Assertions, and consequently but a further proof of my former Section; yet since I am confident he never meant it so, it may be requisite to present thee, *Reader*, with a Confutation in his own words: *But as it is a thing all do profess themselves interested in, so there's nothing in all the world men are at greater difference about; some taking up one Religion, some another, as pleases themselves best, one serving Baal, another Dagon, some the Sun, others the Moon or Stars, &c.* If he would place the variety of Religions on the insufficiency of that instinct or impression mentioned in his first page, & so imply a necessity of something farther to act Man in that which may be pleasing unto God, then will it manifestly follow, that the capacity given of God could not discern nor rightly distinguish betwixt that Eternal, Living and Omnipotent God, from whence it came, and *Baal*, *Dagon*, *Sun*, *Moon* or *Stars*; which very gross absurdity I hope none will have the confidence to assert: But further, to repute the authority of this impression, pray let these words of his have but the Readers consideration (*viz.*) — *some of one Religion, some of another, as pleases themselves best.* Can a more Universal Answer be returned, or Catholick Reason rendred, to evince the verity of the *Quakers* Principle to the intelligible World? for what has been the original of those great Debates, Contentions and Religious Duels through the World, but *SELF?* which being still impatient to be taught, and nothing less ambitious to be wise, hath ever been the ground of those Distractions, and Womb that hath brought forth those monstrous and misshapen Births, so common amongst the sons of men; and, as the fallible spirit of a man, or selfish part could not produce a nature different from its own, (which ever has been subject to fluctuation and incertainty) so has their cross and various apprehensions in the zealous prosecution of them, been like the impetuous billows of a raging Sea, that have dasht each against the other to their irrecoverable *sounding* in the Ocean of eternal misery; whereas if Mankind in that stilness, and reverent patience becoming a creature, had but waited on the great Creator of all things, according to that impression and measure of his Spirit bestow'd upon him, to encline and guide him in the well-

Pag. 2.

See p. 8, 14, 15.

pleasing

pleasing path of Righteousness, he doubtless had receiv'd such infallible instructions, as should have freed him from those otherwise inextricable disquisitions, and knotty intanglements his dark inventions and self-exalted opinions have perplext the World withal.

Sect. 5.

Tautol. pag. 2, 4, 5, 6, 12, 13, 14, 15 16, 18, 22

In the same page he goes on thus; *How greatly then doth it behove every one to make a wise choice of that God he intends to serve, and of that Religion he means to profess in the world, and to live and die in it.* In pag. 5. he thus tautologizes (a fault I find him very often guilty of, with many other gross improprieties whilst he condemns the *Quakers* for illiterate) *to chuse delibratly what God we will serve, or that Religion we will profess, and then to labour to be established therein so as by no storms of temptations we be removed.* —— Will any God serve? a very large and Libertine admonition: but he suddenly reprehends himself (the following lines of the second page flatly withstanding that latitude of serving any God) for says he, *first chuse the true God; and the rather because mans eternal happiness or misery depends thereon:* —— alas for him that has elected any God, or has by this giddy Guides incouragement chosen what Religion he would profess, with a fix't resolution that no storms should remove him: What contradiction is here? Can he be esteem'd a wise Counsellor that advises to an undertaking, which by his own acknowledgment shall never have a prosperous success? Surely his Fee was very ill deserv'd; and much better were it to have no Religion, but live insensible of all, than to become a very Zealot for a false one: nor is this the only contradiction of the like nature, as the Chapter of his Contradictions will more largely manifest.

Sect. 6.

I am now come to take a view of his Proposition, or *Basis*, on which his whole Discourse is grounded, *viz. That it's a great point of wisdom, to make a right choice of that Religion he means to take up, and profess in the world, that he intends to live and dye in, and to venture his eternal Salvation upon.*

Since *Paul* who very well knew the mind of God, has left it as the Spirit's record in the Scriptures, *That the deep things of God knoweth*

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knoweth no man, but the Spirit of God; and looking on the true Religion to be what he intends by these following expressions, [*The Mysteries of God's Kingdom*; *Heavenly things*; *Hidden Wisdom*; *Redemption from all Iniquity*; *All things to become new*; *To be dead with Christ to the World, and risen with him to seek the things that are above*; in short, *By the revelation of the eternal Spirit, to fathom the deep, and behold the mysterious things of God*, so as thereby to be translated from *Darkness*, into his most glorious Kingdom of *Righteousness, Peace, and Joy in the Holy Spirit*] I can by no means subscribe my assent to this Guide's Proposition, That Man with his tallest wisdom, distinct from that Light, or pure capacity, the *Quakers* affirm God has enlightned and invested all men with, is able to wade securely into the depths of Divine Mysteries, nor allow him that *Arbitrium* of working out in his own strength, time and *mediums*, the knowledge of the true Religion; much less can I concur with his esteeming any wise, *in rightly chusing what Religion they would imbrace*, since it doth not limit him to what is true, in which the choice can only be called right: but rather seems to give him the liberty of chusing where he will, in which no election ought to be judg'd true or wise. And lest I may be here censur'd by the Author of this Discourse under my examination, let him peruse not only his Argument, but his 14th Page, where he affirms a necessity for a man to be of some Religion; which by the following matter is manifest, as well as from the words themselves, the exceeding space given in the search and espousing of a Religion; yet however necessary he has made it there, and what liberty soever he has granted, it's his advice in the 26th Page, *to do it wisely, lest you be deluded, there being such diversities of Religion, and so many false ways in the world, you had need have your eyes about you, erring herein will not stand with the safety of your souls, eternal happiness or misery depends upon it*: which argues strongly, (or else I know not what Argument means) against the choice being right in *any Religion*, and that it only can be so in imbracing the true one, let him but peruse his 17th page, and tell me if he doth not find this amongst the many other contradictions that the *Opinion or Dream, that every man may be saved in his own Religion, if he be true to it, is more becoming Turks than Christians*. I must confess I have not met of late in any Author, with such palpable confusion,

Mat. 13. 11. 1 *Cor.* 2. 7. ch. 4. 1. *Job.* 3. 12. *Heb.* 9. 23 1 *Cor* 2. 7 *Tit.* 2. 13. 2 *Cor.* 5. 17. *Col.* 3. 1. *Rom.* 14. 17.

p. 17.

and can assure thee, *Reader*, I do avoid, for brevity's sake, the recital of much more I might instance in. What Superstructure it's possible for the best Artists to erect, on a Foundation so imperfect and unsound, he need be no exact Architecturist to determine: but notwithstanding his mistake in his way to the true Religion, he may prove Guide sufficient to his many following *errors* & *defects*.

Sect. 7.

I shall a little insist upon his second Chapter, the head is this: *Pag. 6. Shewing wherein the wise chusing ones Religion lys, and acts concurring thereunto.* He needs must play the crack-Philosopher and imperfectly has manag'd his little distinctions in the pedantick phrase of the canting Priests and Accademists: He tells us, first, what Election is in general, and then divides the right-chusing of Religion into three Acts, the Intellect precedingly discerning, the nature of the thing that by the will is chosen: And what in the 7th page he hath defin'd, in the 8th he instances these following words to confirm his definition, *viz. Man being a Religious Creature, by the common instinct of his natural conscience, is mov'd strongly to worship a Deity, as we see in all the Nations of the Earth, much more when he is stirred up by a divine instinct.*

Whatever moves to worshipGod is God's Spirit.

Answ. It hath been the unhappiness of many Ages, as it is of this, to darken and confound matters of Religion (mostly) with terms, not more affected and difficult than very often impertinent, of which this Guide is not a little guilty, as must be obvious to such as will examine his most frivolous and contradictory distinction betwixt Natural and Divine. Not that I shall not allow them to be terms proper in their place, but very improper where he puts them: Let me perswade thee, *Reader*, to observe impartially the Confusion; I have to do with one who characters himself a *Christian*, and not a profest disciple of the *Heathen Aristotle*; and I should therefore think it may become me best (as it had him) to use such a sound form of words as are warranted by, and laid down in the Scriptures of Truth: and that he with all others may know how far the *Quakers* are on all occasions ready to bring their Principles to be tried by that which the Spirit there declares, I shall expose both his and theirs to the judgment of them, and leave thee, *Reader*, to determine which holds the greatest harmony therewith; although the contradiction of his own

words

words might have been confutation evident enough.

Religion is by *James*, a Prophet of the moſt high God, thus defined: *Pure Religion and undefiled before God and the Father, is this, to viſit the Fatherleſs and Widows in their affliction, and to keep himſelf unſpotted from the world.* Alſo, *to believe*, as *Paul* has it, *in thy heart, and confeſs with thy tongue, in, and to the Lord Jeſus.* Or, as he hath it in another place, to wit, *A ſubjection and obedience to that Spirit, Light or Grace manifeſted from God to all men, teaching them that denying ungodlineſs and worldly luſts, they ſhould live ſoberly, righteouſly, and godly in this preſent world.* Taking theſe paſſages for the clear and compleat ſignification of that term *Religion* (as I ſhall till ſome more ample be produced) and not the *whimſical* conjectures of men from their wreſting of the Scriptures, patcht up into a formal Creed by their eclipſt underſtandings, as this Guide muſt not deny, if he will own Scripture; then will it conſequently follow, that no man can be truly ſtiled *Religious*, from a *natural* inſtinct or cauſe: for ſince the one and true *Religion*, or *Primitive*, is *divine*, *Religious* or the *Relative* muſt neceſſarily participate of the ſame *Divine* Nature; and if by Natural Conſcience, he means *Reaſon* abſtractively, the Relative cannot amount to more than *Rational*; for as what is ſimply *Animal* cannot generate what's *Rational*, ſo is it altogegether impoſſible: for what is but ſimply *Rational* to produce what is *Spiritual*: nor can I underſtand how he will ſecure himſelf from groſs impertinency in nominating Man a *Religious* creature from a natural inſtinct; or to aſſert any thing but what is divine, can act Man to worſhip a Divinity; How far he may, to ſave himſelf, extend the ſignification of natural, I know not; but if he means it in the ſenſe *Paul* often us'd it, methinks the very letter of the Scripture ſhould have barr'd his unſuitable expreſſion; for, ſaith that Apoſtle, *The natural man receiveth not the things of the Spirit of God, neither can he, becauſe they are ſpiritually diſcerned.* But if he will take *Natura φύσις, pro generatione viventium ſive animalium, id eſt, nativitate*: or, if he rather will accept it in the ſenſe of him they call *Divine Seneca*, that it imports a Deity, or Divine Reaſon ſown in all parts of the world, he would do well to let us know; for the incongruity of his Aſſertion with good ſenſe lies very palpable: He further confirms his opinion of the univerſality of that (by him call'd *Natural*) *Inſtinct*, with his Parentheſis, *as we ſee*

Jam 1. 28.

Rom. 10. 9.

Tit. 1. 11, 12.

in

in all Nations of the Earth, much more when he is further ſtirred up by a Divine Inſtinct. I muſt confeſs to the univerſality of it; but how diſguiſ'd it is through the various trims of mens Inventions, and fore-fathers idle Traditions, a perſon never ſo little ſpritualiz'd may ſee, and eaſily diſcry the notorious foppery of moſt profeſſions; the cauſe of which vniverſal darkneſs has been the Nations ſacrificing their judgements to the implicite Faith of their deceitful Prieſts; who have been and are a Monopoly to the Souls and Bodies of the whole Creation. And what he ignorantly calls *the farther ſtirring of a divine inſtinct*, is not a difference from the former in reſpect of its nature or quality, but meaſure or degree. †

† *In this only can the underſtanding ſoundly judge, & the will rightly elect.*

I have the longer inſiſted on this particular, becauſe moſt material, as well to detect his weakneſs and grand inability to the work he forwardly has undertaken, as from his own expreſſions to elucidate and maintain the *Quakers* Principles to be Orthodox: although it was againſt them he mainly did deſign his Book; but with what ſucceſs the end will manifeſt. I ſhall juſt hint upon his three branches into which he has ſplit the firſt act of his Election. (1) He adviſes *to take a particular view of the Principal Doctrines and Miſteryes of Faith, and duty of Godlineſs taught in the Scriptures*; but doth not tell us by what infallible Expoſitor we ought to peruſe them, that might unfold thoſe Myſteries he ſpeaks of (which imply a dubious, intricate and obſcure ſenſe) does he mean the Inſtinct before-mentioned? I fear he is ſcarce ſo Orthodox, or will he have us give our own conſtructions as things preſent themſelves to our natural underſtanding, or muſt we walk by the Crutches of ſome Commentators; for if he will at laſt ſend all to the Scriptures, or can propoſe no better Expedient to reconcile theſe Breaches, and heal thoſe Religious Jars, than that which through mens blindneſs (and for want of the infallible Spirit which guides all in the Truth that receive it, and are ſubjected thereunto) has been the very riſe and ground of them, the world will little be beholding to this Guide.

p. 10.

His ſecond Branch adviſes to *diſcern the verity and certainty of thoſe Doctrines that he may venture his ſoul upon them*, as if 'twere poſſible a man could take *a particular view of the principal Doctrines and Duty of Godlineſs*, and not *diſcern* both *Certainty and Verity*.

P. 11.

His third is like his ſecond, *that a man muſt know the excellency thereof*

hereof, as if he could *view those Mysteries, behold both, and yet not see their excellency.* Thus Priest-like has he spoild paper, in saying the same thing in differing expressions (as in the case of the hourglass) that he may hold out.

Sect. 8.

Act the second, he goes on thus; *After the understanding doth thus present the true Religion before us in the certainty, glory and excellency of it, then the next act is for the will to elect, it's that I am resolved to profess whatever disgraces, reproaches, losses, persecutions I may meet with:* But besides his putting man upon Religion, instigating him to run and strive of himself (A state the Scriptures declare shall never enter, because unlawful) and points him not to such a Guide as can infallibly direct unto the true Religion, he has been so very bad an example for constancy, that he and his fellow-Temporizers have stumbled more into a sneaking Conformity, and downright Atheism, than all their Prayers, Preaching, Printing, will ever regain without a miracle on both. P. 11.

His third act is little more than a repetition of the former (a crime he is very guilty of, as my marginal in some place doth observe.)

Sect. 9.

His third Chapter chiefly consists of considerations, *to evidence it a principal point of wisdom for a man to make a right choice of that Religion he would profess:* his first is drawn from the necessity of a mans being of some Religion: indeed I cannot understand wherfore he should be so often earnest in pressing men to be of some Religion, who plainly tels them in several other places there's no Salvation out of the true one; unless he thinks the imploying their Talent to the service & adoration of a false god, be more excusable then to worship none: but to inforce this consideration, he does the *Quakers* the advantage of farther instancing a proof for them, and against himself: says he, *in the very framing of the Nature of Man there are such Principles of Religion ingraven on him that cannot be razed out, that have taught the very Heathens to worship a Deity*—— Come judge impartial Reader, betwixt this Guide and the so much condemned *Quakers*, who has here repeated what he had before acknowledged, with this material addition, *that cannot be razed out*, I would gladly be informed, whether, if he allows the Eternal P. 14. P. 15.

that

God to have created and formed man in body, ſoul and ſpirit, that it be not reaſonable to conclude no other could inveſt Man with Religious Principles, and a propenſity to worſhip a Deity? and can it be admitted by any ſober perſon, the Principle God hath beſtowed on man ſhould be natural, and yet religious; imperfect, and yet the gift of God? ſurely there can be none ſo dimſighted as not to diſcern theſe very groſs contradictions: for if God has impreſt on man ſuch a Religious Principle, to teach him to adore a Deity (which muſt be himſelf, or elſe it would not anſwer the end for which it was given) what is it leſs than to declare that God hath diſtributed unto every man ſuch a proportion of his pure Spirit, and meaſure of his Grace, as might enable him in thought, word and deed to perform that good, that acceptable and perfect will of God? and that the ground of thoſe diviſions in Religion, fallibility in Judgement, cruelty in Diſpoſition, and all other Abominations that like a deluge overflow the World, is not the Inſufficiency of that Divine Principle, but from neglecting and diſregarding the Righteous Dictates and Inſtructions of it: And let him not deny it to be the ſame it was, who bears this Teſtimony *that* it *cannot be razed out*, ſo deeply (is it his opinion, as well as truth) has the infinitly divine Sculpter ingraven the characters of his eternal Law on the hearts of all Nations, that no time or alteration amongſt men can poſſibly obliterate or deface it.

Pag. 16 His ſecond Conſideration is *from the many Religions which are in the World, as Heatheniſm, Mahometaniſm, Judaiſm and Chriſtianity*: But in his laſt he ſums up the many Sects and Perſwaſions that commonly are known therein: he has divided them into ſuch as differ doctrinally or circumſtantially; and thoſe which err fundamentally: The firſt are *Lutherans*, *Calviniſts*, *Arminians*, *Anabaptiſts*, *Epiſcopalians*, *Preſbyterians*, *Independents*, *&c.* to whom he boldly allots Salvation. But how far his *&c.* may concern us, he in a few lines after particularly lets us underſtand, wherein he has not more expreſt his Cunning than his Cowardize; for as he is willing to allow all thoſe Perſwaſions to be Chriſtian, who are moſt likely to have the Civil Power in their hands, (that come any of thoſe ſeven, with his large *&c.* he hopes to ſecure himſelf Prieſt of *Wramplingam*, without being condemned for temporizing) ſo doth he manifeſt himſelf exceeding bold, in fighting ſuch for

P. 18.

Infidels

Infidels and Hereticks, as either cannot or will not practise external violence on those Powers that protect such Caterpillers); and that he may the better insinuate, he ventures at this juncture of his plenty to own his *quondam* Brethren in their adversity, calling them all Children of the same Father, dress't up in different habits; but that his *Wardrobe* was better furnished than the rest is evident, from his variety and change, yet more penurious, for that he never wore a Coat, he has not turn'd.

His last consideration I rather call the sequel of the former, *Because*, saith he, *if one should happen of the true Religion, he would never be true unto it, unless he took it upon such a Right Choice as before was spoken of.* P. 18.

——— What Choice of Religion he has made, or what Arguments he has used to confirm it, I shall refer unto thee, *Reader*: But fain I would entreat this *Guide* once to be serious with himself, and ask his heart if ever it had any? and whether it has not through all Revolutions discover'd it self very deceitful and unsound? Alas, why will he thus nakedly expose his Ignorance and Hypocrisie to publick censure, unless he would confess? stiling a Conformity to the Constitution of the Church of *England*, a Right Choice of Religion, methinks it had been rather his discretion to be silent, contenting himself with his *Stipendium* or Hire, and hiding his Inabilities in the Rusticity of his own Parish; for he must be a very Child that does not see his weakness and temerity, that comes abroad reeling and interfering through every Chapter of his Treatise; nor is his impudence less condemnable, who takes upon him to encourage others to Fidelity, that has himself ever relinquish'd that perswasion which has sunk under the growing power of a new opinion; and this is so notorious, that though I have reserved the relation of his carriage for another place, yet I could not let these expressions slip my Animadversions.

Sect. 10.

The business of his fourth Chapter is to invalidate the Religions profest by *Heathens*, *Turks* and *Jews*; and upon better grounds to extol the *Christian*. It's far from me to justifie the opinions or practices of those acknowledged *Infidels*, but I must also say, If the Christian Religion had no better Defendants, and its Adver- p 29,30 31,32.

saries

ſaries no ſtronger Opponents than this Guide, with his proofleſs Affirmations, it would have as little reaſon to owe him its acknowledgments, as the others their ill-will and prejudice: — And one thing let me tell him, the falſe *Chriſtian* (for ſuch is he who takes upon him that profeſſion, and lives not the holy life of Him whoſe Name he bears) is more intolerable than *Heathens*, *Turks*, or *Jews*, and whilſt the idle gormandizing *Prieſts* of *England* run away with above *fifteen hundred thouſand pounds a year*, under pretence of being God's Miniſters, (who never ſent them, but are Preachers of their own chaffie inventions, not having known his power, nor ſeen his ſhape) the equal converſation of thoſe *Infidels* ſhould make both *Prieſts* and *People* bluſh; and in the day that God Almighty ſhall judge the works of men by Jeſus Chriſt, it ſhall be found more tolerable for them to enter into reſt, than the outſide-waſht *Chriſtian*: but, leſt I may be cenſur'd by thee, *Reader*, for too ſevere, let me beſeech thee to enquire throughout the ſtory of the world, where any kind of Religion has been, or is eſtabliſht by authority, and thou wilt doubtleſs find upon a diligent ſearch, that the *Peoples judgements* have ever been and are faſt chain'd in the *Prieſts Inquiſition*, and that no ſort of people have been ſo univerſally through ages the very bane of ſoul and body to the univerſe, as that abominable Tribe, for whom the Theatre of God's moſt dreadful Vengeance is reſerv'd to act their eternal Tragedy upon.

Sect. 11.

The ſcope of his fifth Chapter is to direct People how to chuſe the ſafeſt way amongſt the variety of Sects that are to be found in *Chriſtendom* (ſo call'd): But before I ſhall examine the force and verity of his Fundamentals, I muſt take this paſſage along with me, which is a contradiction both to Scripture and other parts of his own diſcourſe: — *Know* (ſaith he) *that notwithſtanding theſe*
Pag. 34 *diverſities of Sects and variety of Opinions which are found amongſt Chriſtians, from which they are not priviledged, as neither are thoſe other three Religions*, Heatheniſm, Judaiſm, Mahometaniſm, *nor ſhall be fully whilſt we be imperfect, and know but in part, and are in part carnal, as well as ſpiritual, whilſt the envious one ſhall ſow tares in the Field of the Church, and it ſhall pleaſe God to ſuffer theſe things to be, that they which are approved may be made manifeſt.*

— I ſhall not object againſt the long-ſuffering of God toward the ſons of men, who waits that they might return and not be conſumed; and till they are reform'd from their groſs darkneſs, they will not only live (but as enemies too) amongſt the true Circumciſion, and thoſe who worſhip God in ſpirit; but how an impoſſibility of perfection in ſuch as do believe, can be argued from the acknowledg'd imperfection of thoſe who never knew the blood of ſprinkling, and are not come to Jeſus the Saviour from all iniquity, will ſcarce hold any agreement with the very reſemblance of Reaſon. I well know, that if the world conſiſted of a thouſand men, and but one hundred of them were ſeparated from its unrighteouſneſs, or had imbrac'd that pure Religion which keeps unſpotted, the whole World cannot be eſteem'd *perfect*, ſince the greater number remains *Infidel*; however, that which is *Spiritual*, is as certainly *perfect*, as that which is *carnal* is *imperfect*: but to infinuate the neceſſity of imperfection in the *particular*, from the allowance of it in the *general*; or to deny it attainable by ſome, becauſe of the conſeſt improbability of being attain'd by all, is falſe and ſophiſtical: For though all the individuals of mankind may not probably be perfect, yet ſince the powers, faculties and nature of mankind is as well in the *individual* as the *ſpecies* (there being a poſſibility of his perfection) the capacity is in all.

Gal. 4. 29.

Contrariorum eadem eſt ratio.

And for thoſe two expreſſions of Scripture quoted by him, they both are wreſted beyond their genuine ſenſe: I can allow the beſt of men to know but in part, and not ſubmit to his imperfect apprehenſions; for not to mention many Scriptures, nor tediouſly to argue, there is a Perfection which conſiſts in an entire ſeparation from the pollutions of the World, as abſolutely neceſſary and congenious to the ſecond *Adam's* ſtate, or qualification of a true Chriſtian; and a Perfection relating to that more ample and eternal enjoyment of all divine knowledg and celeſtial raviſhment, when theſe earthly tabernacles ſhall be diſſolv'd: I ſhall in ſhort ſay, that as this place was urg'd to overthrow the doctrine of Perfection, and conſequently inſinuate that popularly pleaſing opinion of ſin for term of life, ſo could he never have found a more expreſs parable to vindicate it by. If Chriſt's interpretation ought to be of moſt authority, which is this; *The Field's the World, the Good Seed are the Children of the Kingdom, but the Tares are the*

Reſpectu termini a quo.

Reſpectu termini ad quem.

Children of the wicked-one, he will be greatly disappointed of his end, which also the very Parable refutes from the nature of the Tares and Wheat: for as I have already said, if he will not argue an imperfection to *Believers*, from that which is already granted to *Unbelievers*, there needs no more dispute about the matter; but if by a confest non-perfection in that greater number of *Tares*, or unrighteous men, he therefore will conclude there is no perfect *Wheat* or godly men, this were to contradict the express end and very purpose of the Parable: but since the nature of the *Wheat* admits no mixture with the *Tares* parabollically, it follows really that the Children of the Kingdom should have no relation or fellowship with, but be separated from the nature of the wicked one, and conversation of his children, which is more particularly confirm'd in those places where 'tis said, *He which sinneth is of the Devil, but he that is born of God sinneth not, because the Seed of God abideth in him:* As is the begetter, so is the begotten. It may be further observ'd, that into the Kingdom, of which they are called Children or Inhabitants, other places will not allow an entrance for any thing that is unclean or makes a lye: nor is it congruous with Scripture and common sense, the same Temple should hold *God* and *Mamon*, *Christ* and *Belial*, or that any can witness a being *dead*, and *crucified* with *Christ*, whilst living in that which has no share in him. And though he would imply a *Salvo* or Defence for the admission of all sorts to *Sacraments* (so call'd) under the notion of the Field's being the Church, yet if he well observes it is call'd the World, out of which the Church of Christ, both as to Doctrine and Conversation, was always gathered; (otherwise those *Heathens*, *Turks*, *Jews*, &c whom he would exclude, must be members of his Church;) and whilst he would intrude Tares or the whole rabble of unrighteous persons, as members of Christs Church, he has forgot the Testimony born by the Apostles concerning that spotless, blamless, and perfect Body, of which Christ Jesus was the Head. And if he would from Christs words, of *letting them alone*, cover his practice of admitting all, as being ignorant, who is a Believer, (since none knows, *but in plucking up the Tares he may pluck up the Wheat also*) for this Guide's a Latitudinarian) what need his whole discourse for a particular constitution? he might I am sure a let that alone, as knowing it would be of little force; yet may he better

1 *Joh.* 3. 7, 8, 9.

Rev. 21. 27.

Eph. 5. 25, 26,

better understand the passage if he please of Persecution; for they were known to be Tares, (else how could the servant say, *Sir, didst not thou sow good Seed in thy Field? from whence then hath it Tares?* if he had not rightly discerned their nature) and that the Wheat was to hold no communication in any religious sort with them? nor were they to express severity or force, but (leaving them in supernatural cases to the determination and punishment of the great Judge) live a self-denying example to the world: — In this sense *Imperfection* is granted, I mean to the *carnal* and unregenerate; but to the *Redeemed* of God, and Children of the Kingdom, *Perfection*. I am now come to the examination of the essentials of his so much recommended Choice. *Matth.* 13.27.

Sect. 12.

His first Article is, concerning the nature of God, and what of him is to be believed by those that would be happy; his words are these, *That there is one God, of an infinit perfect and spiritual nature, subsisting in three most glorious persons, the Father, Son, and Holy-Ghost; who is the Maker, Preserver, and Governour of all things, and intends his own Glory in all his Works; That the greatest concernment of reasonable creatures is to know and acknowledge this God, fear, love, adore and glorifie him; and their chiefest felicity stands in his love and favour, in fullest conformity to his Image, and in no earthly good separate from him.* *Pag.* 36.

— Taking the former part of his Definition for granted, to wit, *the perfection, infinity, and spirituality of his Nature*, how very unsuitable herewith is the Religion and practice of this Guide, first in denying that Revelation by which only a knowledge of this glorious and invisible Deity can be obtained, which was the Testimony Christ bore concerning him, that *no man knew the Father but the Son, and him to whom the Son revealed him*; so that if such Revelation as gives to behold the Father, see his shape, and contemplate the excellency of his Nature, be wholly rejected by this Guide, methinks it is either arrogancy to intrude into things he doth not know; or folly, to tell a tale received from other people for infallible truth, without a demonstration in himself. *Matth.* 11.27.

Next; If there be no other way to have communion with this invisible God, that thereby the Conformity he talks of may be known, (for being a Spirit, it's preposterous to imagine a knowledge-

ledge of him obtainable by other *mediums* (than what are adequate to his Divine Nature) but by this Revelation of Himself through his Son Christ (in us, except we are Reprobates); it will necessarily follow that he must either deny Christ's Doctrine, or else confess himself ignorant of what he writes: and since the God he would advise all to know, fear and love, is that perfect Spirit, I fain would know what Worship can be termed suitable thereunto, but the internal and spiritual one? which is altogether void of those Ceremonies, Formalities, Will-performances, and perishing Observations, once used as condescending signs to the weakness of some seasons, which at this day fills up the Sacrifices, and in which stands the Religion of those called *Christians* through the World; whose ignorance of God's once dispensing with beggarly elements, for their sakes whose understandings were vailed and too weak-sighted to behold at first the glorious Light, has put many upon the imitation of past generations, though void of their spirit, and not answering the end for which they were then practised, vainly conceiting them an offering acceptable to the eternal Spirit, when it were as well-pleasing to present a dogg's neck, as anciently was said.

Isa. 1. 13, 14. 15.

What shall I hence conclude, but as the Almighty God is a Spirit, so cannot he otherwise be known or served; and since he has required homage from his creatures, and yet's so purely just as to but expect what he has impow'red them to do, how absolutely necessary is it that all Worship Godward should stand in the ability given of him thereunto, and reasonable to believe that the occasion of all the Apostacy, Darkness, Inventions, and whole variety of Forms and Constitutions of Religion, has been from the neglect of that pure spiritual capacity, once given of God to act and order them in all things that did concern their duty both to God and man.

ch. 66. 3

As for his strange distinction of the Deity, which he inforces on the faith of all that value their eternal welfare, I cannot find one Scripture that will bear him out; and if they had been of so much credit with this Guide as to have been by them led into their undeniable form of sound words, he would not have intruded Tradition for Scripture to the creed of any, but rather have inserted the Text or phrase it self, whose Authority might have commanded

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an assent: And it had more become him to give the world a Reason for his requiring a submission to, and credence of his Doctrine, rather than barely to draw up so many Articles, and thus impiously to call on all for a subscription as they would be saved; especially since he cannot but know how strongly these very points have been debated in ancient Councils, and not less controverted by modern persons of Reputation and Learning: Some owning one Eternal God, void of all personal relations, as *Arrius*, with many Prelates, and some Emperors, in former Centuries: *F. Socinus*, *L. Socinus*, *Crellius*, *Stillingius*, *&c.* of later dayes. Others contend for the existence of this Divinity in the relative persons of Father and Son, as *Macedonius* of old, and many in these times, to say nothing of particulars; both which may properly be call'd *Anti-Trinitarians*, or opposers of this Guide's Trinity: But because the Scriptures do not warrant that division into, and appellation of *three persons*, & that he slightly passes over this weighty matter; recommending it for an Article of Faith, but never arming him with Reasons that receives it for his defence against the strength and great subtility of his Adversaries; I here shall offer him by way of Query what every sober person would desire satisfaction in before he entertains his principle.

Query 1. *Whether that Eternal and Almighty Being called GOD, implies more than one pure and simple Act?*

2. *Whether He can be said to subsist in three Persons?*

3. *Whether any thing can rightly be called GOD, that is not Infinite, and without beginning?*

4. *Whether if God did beget a Son, that Son had not a beginning? and if the holy Ghost proceeded from both, whether he was contemporary with the Son, and both co-eternal with God? since the Begetter precedes the Begotten, and that the Begotten cannot exist before it is?*

5. *Whether these three Persons are indistinguishable, or distinct from the Godhead, and each other, by incommunicable properties?*

6. *Whether if GOD, implies the Fulness, Perfection and Glory of all; and that no addition can be to his Greatness and Delight, but what was in his most Pure and Perfect Self from all Eternity, as that one pure Act; the successive acts of those personal relations can soberly be predicated of him, unless they all are co-eternal; which seems in terminis to confute a conception, progression and perfection of the distinct relations?*

If

If he will tell me it is a myſterious Point, and therefore did forbear a farther diſcuſſion of it. I anſwer, it did the more require his explanation; for that I conceive a Religion, or hope, will do a man but little good, for which he has not a reaſon in himſelf; and to believe things by rote, is quite as ineffectual as not to believe at all: If he ſhall ſay, That Reaſon is not to be conſulted or rendred in this caſe; I anſwer, That either it's what deſerves ſilence, and ſo condemns himſelf amongſt thoſe fools that will be medling; or it it's to be pried into, then to be underſtood before believed; or elſe his three Philoſophical Acts of Election are defeated.

Sect. 13.

His ſecond fundamental Principle to be received, runs thus, *That God made man at firſt in a very holy and happy ſtate, from which he ſoon fell through Satans temptations, and all mankind became plunged into ſin and miſery; that we are all hainous offenders againſt the God of Heaven, under his dreadful wrath, and the curſe of the Law, bar'd out of Heaven and happineſs, and lyable to eternal torments, if not ſpeedily reconciled to God, and pardoned, and by renewing grace ſanctified and converted; which neither we nor any meer creature is able to do for us.*

P. 37.

He has here drawn up an Article out of Scripture-Record, but never tells us what he has experienced in the matter, confidently bidding all embrace and believe it, without any farther examination of its verity or conviction from the Spirit of God, whoſe office it is *to convince the World of ſin.* And I ſhall boldly affirm, That this forward putting people upon the entertainment of Notions, (though of Truth it ſelf) whilſt the Spirit of the Living God is not at work, or moves not on the Waters, is but the forming up that very Righteouſneſs which is the ſecond office of the eternal Spirit to convince of, and condemn the World for; A confutation to his own Principles and Practiſes, is apparent in the latter part of this ſecond Fundamental; for if they who are *ſanctified* and *convicted* are no *hainous offenders*, then will it reaſonably follow, That ſuch as are *hainous offenders* are not *ſanctified* and *converted*: But this Guide, with all his Tribe, that are daily crying, *They do the things they ought not, and have no health in them, are hainous offenders*; therefore they never knew the ſaving health of

John 16. 8, 9, 10.

all

all Nations, nor yet have felt the Blood that purges, that Spirit which sanctifies, that Word which converts to God. Again, the Holy God is perfect, and has no fellowship with one unfruitful work of darkness; but this Guide allows that man must be reconciled, or else he lies under the curse of the Law, therefore there is a possibility, nay a necessity of mans being perfect, which to deny, is to contradict his allowed reconciliation, unless he can tell where to fetch a proof, That the most pure God will have fellowship with, or be reconciled to, whatever is not of his most perfect Nature; nor is it sense to say, the Creature can be reconciled, whilst in the commission of that the curse for ever lies upon. His terms *Sanctifie* and *Convert*, imply as much, especially if he be of *Pauls* mind, that prayed the Primitive Saints might be *sanctified throughout*: and if he has an art to make *convert* imply more or less than a being changed, turned from, or made new, he would do well to let us know it; for how a man in good sense can be changed, and the same, *sanctified* and *polluted*, turned from his way, and yet in it reconciled, and under the curse at the same time, is a kind of *Antitheses* I never understood. But I haste to his third. 1 *Thes.* 5. 23.

Sect. 14.

His next great Principle he recommends, is this, *That the Lord Jesus Christ the onely begotten Son of God, Coessential and Coeternal with his Father, upon the appointment and designation of his Father, voluntarily undertook the office of a Saviour and Redeemer to mankind, and being made Man, took upon him our sins, and the curse of the Law, and giving himself up a Sacrifice and an Offering to God for us, purchased by his death all things conducing to Grace and Glory; and having by his own power risen from the dead, and ascended into Heaven, he is become an all-sufficient Saviour, and will effectually confer Pardon, Grace and Salvation on all those who shall truly believe in him, and that there is no other Name under Heaven to be saved by but the Name of Jesus Christ.* Pag. 38.

O the confused babble of the World, the by-rote canting of this Guide! how does he wander in the by-paths of vain tradition and invention! Romancing over the weight, [illegible] of eternal life: And from the dark results of several factious and corrupted Councils, has piec'd up a Fundamental to recommend, as indispensibly

penſibly to be embraced by all: He tells us, *Chriſt is the begotten Son of God:* And in his next words, ſays him, *Coeternal.* I am as far from queſtioning Chriſt's Eternity, as ready both to ſcruple and reject his praiſe, it carrying manifeſt oppoſition to it ſelf. A little further, he ſayes, *Upon the Fathers deſignation of the Son, he voluntarily undertook the Office of a Saviour, to effect what after follows on the behalf of diſtreſſed mankind.* If the Father did appoint the Son, than twas not voluntary, or an Act ſpringing from his own *arbitrium*, (for that's the ſtrict and true ſignification of it) but the Fathers, ſo that by conſequence, Chriſt was not the cauſe, but the effect of Gods love to man, which contradicts the ground of that ſatisfaction many have conceived themſelves ſecure by, and intereſſed in.

But becauſe this Doctrine has been much controverted, and that the World of *called Chriſtians* are bearing hard hereupon, according to their variety of apprehenſions, as the onely ſupport; I ſhall a little query in the matter, leaving it to this Guide to direct unto the end of what I aſk; for barely to lay down a Doctrine, without the leaſt proof, is ſo irrational, as I know none but would be rather forward to reject it, (though in meaſure true) becauſe void of a Reaſon to maintain it. He ſayes, *That Chriſt took upon him our ſins, and has given himſelf a Sacrifice*; or in other terms, has ſatisfied the juſtice of the Father diſpleaſed with man.

Query. 1. *Whether he ſatisfied as God or man?*

If as God,

(Becauſe no meer Creature can) Then,

Q. 2. *Whether this does not ſplit the Unity of the Godhead?* which (ſayes this Guide) is the ſame in Father and Son; *and make a duality in Natures as well as in Perſons; ſince the one is the Appointer, the other the Appointed; the one Deſigner, the other Deſigned; the one Saviour, the other Satisfied.*

Q. 3. *Whether ſince the Godhead is but one pure Act, it's not to ſay the Father ſent the Son, the Son the Father; the Godhead, the Godhead?*

Q. 4. *Whether the conception of the appointment precedes not the conception of obedience in the appointed?*

Q. 5. *Whether Relatives are predicable of a Diety, having their*

Primi-

Primitives, which ſuppoſes priority, in time as well as Nature? Or how commanding, and obeying Acts can be ſoberly affirmed of the Divine Being?

Q. 6. *Whether it is harmonious with reaſon, or according to Scripture, warrantable, to ſay, That Chriſt, as God, ſatisfied his Father? Since 'tis to make God reſolved to have ſatisfaction ſomewhere, and none being of ability, that the ſame Godhead ſhould pay it; that his Mercy ſhould pay it his Juſtice, that one Attribute (ſo called) ſhould deny an Acquittance, till t'other had ſolv'd the Debt; God the Father ſtanding off in high diſpleaſure, and on his tearms, and the ſame Godhead in the Son deſigned to ſatisfie?* Gal. 3. 20.

Q. 7. *Whether if there be not diſtinct properties and attributes in the Father and Son, but are one pure Being and Godhead, concurring in the Conception, Progreſſion, and Perfection of all Acts, it is leſs reaſonable and neceſſary that the Juſtice of the Son ſhould have an infinite ſatisfaction paid it, than the ſame attribute in the Father?*

If as Man,

Q. 8. *Whether if the Juſtice of God be infinite, his ſatisfaction ought not to bear a proportion therewith?*

Q. 9. *Whether Chriſt Jeſus, as Man, could offer up an infinite Sacrifice, to ſatisfie the infinite diſpleaſure of his Father? (paying all due reſpect to his very great afflictions, which were ſuſtained by him in his fulfilling his Fathers Will, and really were towards the Salvation of mankind, as a pleaſant offering.*

If as God and Man,

Q. 10. *Whether if two mediums be ſingly inconſiſtent with the Nature of the end for which they were propounded, the conjunction of them does not rather augment than leſſen the difficulty of atchieving it?*

Q. 11. *Whether 'tis not to depaint the merciful God moſt revengful, that not being able to have his ſatisfaction where 'twas owing, would take it where it was not due?*

Q. 12. *Whether it were not more ſuitable to Truth, and Scripture Record, to avoid all dark conceits, Schoolmens quiddities, and vain janglings, and to believe,* That God was, and is in Chriſt (who is in us except we be Reprobates) reconciling the World, *or men,* unto himſelf, *by removing that unrighteous and ſelf-exalted nature, which ruled as God in their hearts, and by his Glorious Light, giving them to know the Glory of God in the Face of Jeſus Chriſt?* 2 Cor. 13. 5. Ch. 5. 9.

That must not Reader from my querying thus conclude, We do deny (as he hath falsly charged us) those Glorious Three which bear record in Heaven, the Father, Word, and Spirit, neither the Infinity, Eternity, and Divinity of Jesus Christ, for that we know he is the Mighty God; not what the Father sent his Son to do on the behalf of lost man, declaring to the whole World, We know no other Name, by which Atonement, Salvation, and Plentious Redemption comes; but by his Name, and according to our measures can declare of its mighty Power: but rather to let thee see how unsatisfactorily he has imposed Religion on the World, and how exceeding open he layes his Principles to the objection of every reasonable Inquirer; for whilst he undertakes to dress up a Religion that shall excel all others, and boldly recommends it to such who are resolved to be of some Religion (as if there did accompany it such undeniable evidence, that thought it might effect little upon the loose and dissolute Atheist, to fix his moving mind; yet questions not the good success it might have upon the Religiously inclined) he in reality has not brought a Proof or solid Argument, as encouragement for any to embrace them.

Sect. 15.

His last Cardinal Doctrine I am come to, after which it had been more proper, some may think, to have inserted the preceeding Caution; but since this may not give so much occasion to such as watch for opportunities to raise their misty suspicions, and that it might be too remote from those passages, for the better explanation of which it purposely was mentioned, I have the rather placed it here; and now for the examination of this his last Fundamental. *P.* 39.

That our Redeemer, the Lord Jesus Christ, having all power in Heaven and in Earth given to him, hath made known his will concerning it to be proclaimed to the World, wherein he promises Pardon and Salvation to all that shall sincerely accept him for their Saviour.

He boldly calls him his Redeemer, not observing how unsuitable his Life and Doctrine is with the Redeemed of the Lord; for whosoever is redeemed by Christ, is perfectly so, inasmuch as all his Works are perfect; but as this Guide's conversation manifests the contrary by his very great miscarriages, so does his Book; for

Paul

Paul testifies to all, *That Jesus Christ was sent to redeem, not purify from iniquity*, (which might admit of a distinction by froward and unclean Spirits) but *all iniquity*; therefore this person has spoke too largely in calling the pure Jesus his Redeemer, for such imperfect works would very much disgrace their Author; nor is there any thing so much stumbles Infidels, and brings a reproach upon the Christian Religion, or dishonour to the Holy God, as Priests and People, writing, talking, and fighting hard for Christ as Redeemer, whilst every eye finds them as polluted, and deeply engaged in dishonest and immoral practices, as those against whom they contend. Tit. 2. 14.

And truly repenting of their sins, shall rest on his death and merits alone for life, and love him above all things, and sincerely obey his Gospel, Laws, and Commandments, and shall persevere in this duty to the end.

I hope by this time Reader, thou art sufficiently convinc'd this Guide is leading thee to a state of perfection, notwithstanding he would make thee believe it's unattainable in this life; for he concludes we ought to love God above all; and is it possible for any mind, but that which walks with God, is born again, and entirely translated from the Kingdom of darkness, into the Kingdom of Gods marvellous Light, to be so entirely divorc'd from all, and espoused to God, as *to love him above all*; and *sincerely* (which implies no less than the strongest activity of an upright Soul) *obey his Gospel, Laws and Commandments, and persevere*, which excludes all commission or omission to the contrary.

Lastly, if Christs Law be imperfect, then must its Author be so too; but he is purely perfect, so must his Work or Law: And if the Law be perfect, then is the observer also perfect, but the Law and Gospel is prov'd undeniably perfect, therefore must the observer also. And lest this Guide should offer to retort, that none can observe it, let him answer for me, who says, We ought not only to *observe and obey it, but with sincerity, and perseverance in fulfilling the commands of it to the end.* Finis coronat opus, *The end a perfection.*

He follows up to this effect, *And after he shall have sent his Holy Spirit, to work Faith and Conversion in his Elect, he will certainly come again, and by his mighty Power raise the dead, and convene*

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both

both quick and dead before his Judgment, and then such as obey his Gospel he will adjudge to eternal Glory, but Unbelievers to eternal Torments.

He has here jumbled many things of moment up together, scraps pickt out of more ample discourses. Succinctness is commendable, but not in his abrupt way; cramming and stuffing matters for want of room to open and explain themselves to the convincement of the understanding: and whilst he loudly does exclaim against the *Quakers*, for slighting the Scriptures; who is there found more guilty than himself? that though his Book treats of nothing less than such a Religion, as he assures all must imbrace that would be saved, 'tis rare he cites one passage of them for a confirmation of his very Fundamentals; He tells us of the necessity of believing God will *send his holy Spirit*, as being otherwise void of *Faith and Conversion*, and yet denies the very office of the Spirit, which is to reveal the Mysteries of God, and to convert from faln *Adams* state to that glorious *second Adam's*, which never fell; And if he did believe in that Eternal Power which *raises from the dead* in trespasses, it would be to him according to his faith; *for God is faithful that hath promised:* but being wholly ignorant of Christ Jesus the Power, no wonder if he never knew the Resurrection, and the Life: And how absurd it is for one to draw a representation of a thing he never saw, or venture to challenge an assent to what he ignorantly has fancied to himself, without one Argument to induce, or so much as an Observation to explain the obscurity of his Doctrine, I leave the sober Reader to determine.

1 *Cor.* 1. 24. *Joh.* 11. 25.

Thus having endeavoured an enervation of his four Fundamentals, I shall hasten to the examining the force of his Accusations against my Friends; but in my way thither I shall a little turn my eye upon some passages of lesser moment.

Sect. 16.

His sixth Chapter mainly intends the recommending to our consideration some religious matters of a secondary nature, as a preparative to Conformity; for though he seems to express a tenderness towards doubting Consciences, yet if we follow him through his 8th and 9th Chapters, it will evidently appear, to be no other than a more facile and probable way to insinuate the same conforming spirit to the minds of others he stands branded with himself;

and

and by his plea for a Conformity (as Christian) he palliates his own wicked temporizing, and would so far prevail on others, that none may be left to accuse him of Inconstancy: And if he were the man he pretends himself to be, what needs he busie himself in scribling, *who has tenderness enough* he sayes *to overlook Non-conformity*, and *that allows the Nonconforming-Churches to be Christian:* Doth he afford the Church of *England* more? time was he would not have acknowledged her so much.

Stil. 17.

His 7th Chapter is an application of his preceding discourse, bringing all Wayes amongst the *Christians* (so called) of these Nations under two, either such an establishment, *as hath the sanction of the Law to warrant and protect it, or those persuasions as are professed by private men.* Reader, thou mayst be sure he is not of the last; the first wears the Cap of Maintenance: but he distinguishes amongst those many wayes he fathers on private spirits; some he endites of holding principles that overturn the very Foundation of Christian Religion, whilst he more candidly dismisses others with the approbation of *sound Fundamentals*, although he layes it as a home charge, *that they should not neglect the using such means as might better inform their Schismatical Judgements concerning the Church of Englands constitution.* Pag. 56 57.

Those great Impostors, or dangerous Heretickes, whom this *Guide* esteems it a foolish charity to flatter with the hopes of Salvation, are *Papists*, *Socinians* and *Quakers*, by which he has at once damn'd millions of poor immortal souls, however strict, serious, and sincere in what they knew, through many generations; whilst if defective, they owe it to the idle, lying, covetous, ignorant, and murdering spirit and practice of the Priests, whose interest it has ever been to inslave and obscure the peoples understandings, by their many cursed Inventions, and terrifying punishments; framing and trimming a Religion with such variety of external Ceremonies, as probably best might take and influence the carnal multitude, enacting most severe Laws against such, as should at any time decry their Fopperies, and testifie against their abominable Inventions; Letting their Canons play, or rather plague, to the destruction of Lives, Families and Estates: — It's not my business to apologize for *Papists*, I am not of their kin; but look upon *Rome* Pagan to P. 18, 58, 59, 60, 61, 62.

have

have been much inferiour to the Impieties of *Rome* (called) *Christian*; and the latter greatly transcending the former in all sorts of abomination, capable to be invented by the wickedness of Men. As for the *Socinian*, I know him to have wit and learning enough to encounter a more redoutable Adversary than mine; and however he has expos'd himself to the just censures of some, his exemplary life and grave deportment I must acknowledge to be very singular; and if his cause receive no greater foil than this person's base reproaches, at least assertions without proof, the discreet would will sooner acquiesce in the stronger Arguments of *Socinus*, and his quaint Adherents, than this unreasonable and slandering Guide: Nor does a wrong opinion gain more credit or life, than when oppos'd by persons indiscreet and incompetent.

CHAP. II.

His Aspersions reprehended.

Sect. 1.

IT is an Art this Guide is curious at, to purchase the esteem of such whom his miscarriages may justly have incens'd, at the inhumane rate of forward and invective slanders, on such who has for conscience-sake kept aside from the establish't Ministry of the Nations; but more especially the *Quakers*, against whom he ever has been bold to write and speak, being withdrawn from every Form and Constitution (to wait for life from God, and not from beggarly elements) and therefore made a prey to all parties, against whom he knew every hand has been lifted up, (distressed by, and forsaken of all Civil Power) and consequently secure in his undertaking: He was not slothful under former Powers, nor has he been less diligent since, employing all his wicked wits to render us a people unfit to hold society with them, being not only destructive to Religion, but Government: Nor will the character he has given of us in pag. 62. speak much less, where enveighing against Sects, he begins with us in this manner; *I shall only instance in one more*

more of such as err in Fundamental Points, who in respect of their want Pag. 62
of learning and outward accomplishments are contemptible, yet in respect of their number, and singular obstinacy in their way, whereby they amuse the vulgar, are not to be past by, viz. *the* Quakers: *Although Quakerism cannot properly be called a Sect of Christians, but rather a total Apostacy from Christianity; for excepting they have the Name of Christ in their mouths, they scarce retain any Article of the Christian Faith.*

Reader, thou needst not be a man so very judicious, (although our Cause, being by most perused with a prejudiced eye, desires thee to be impartial) rightly to taste what the ingredients and infusions are that do compose this Spirit, who at the very entrance manifests himself thus intoxicated, that he has already over-shot both verity and good manners; thereby preparing the minds of such as reade him, to entertain his Falsities the most he can for the disadvantage of our persons and principles: This front of his Impeachment, calls for my Answer in these respects; (1.) We stand charg'd as to our *want of Learning and external accomplishments.* It is our joy and matter of rejoycing, and many times with unutterable thanksgivings in sincerity I can say, that the everlasting God should now, as frequently at other times, display the Riches of his Love and Grace to the mean and despised amongst men; herein is it transcending in our eye, that he should abscond these things, and leave them still as mysteries to the wise world, whilst in extream love he has so plentifully vouchsafed the revelation of them unto babes; and therein made good that ancient observation of *Paul,* in our times, *Not many Wise, not many Noble*; not that we thereby do exclude any, only we can affirm, that the entrance of God's everlasting Gospel of Salvation, or whatever he has had to do amongst the sons of men, has been with very seemingly despicable attendances. This ought not to be dubious unto any intelligent person that has but given himself a moderate acquaintance with History. If I should go no further than the Scriptures of Truth, let it be there examined, and 'twill appear if such whom God call'd at any time (from the beginning to the end) were not Handicraft, Labouring, and Husband-men, persons inexpert in the Scholastick Adages, Disputations and Opinions of the Heathenish Philosophical World. But lest that may not be of sufficient authority, let them but reade the account that's largely given in this matter by *Heraldus,* who declares the primitive Christians general disgust

1 *Cor.* 1. 26, 27, 28

Herald. Animad. in Arnob. to l. 3 *p.* 137

Tertul. lib. de Idolatria. 'to all humane Literature, and Philosophy in particular, the only 'accomplishments of that Age; which occasion'd the Gentiles 'continual upbraiding of the Christians for Ideots and illiterate

Orig lib. 30, Adv. Cel. 'persons. And *Origen* in so many words gives this account of the 'very Propagators of the Gospel, that they were, 'ἐριοπῶλαι καὶ σκυτεῖς, καὶ γναφεῖς, καὶ ἀγροικότατοι, Weavers, or Combers 'of Wool, Coblers, Fullers, and illiterate and exceeding rustick.

But lest it may be objected, that though God at first was pleas'd to use such illiterate Preachers, thereby to manifest the greatness of his Power, yet afterwards the means of Literature were not to be neglected, as necessary ingredients to an able and orthodox Minister; Let such but reade the Ordinance of the fourth Council of

Con. Carthag. cap. 51, 52, 53 Carthage, where it is ordained, *Let every Clergie-man get his livelihood by some Artifice or Husbandry, without prejudice to his Calling*; and, *let every Clergie-man, though learned in the Word of God, have some Artifice or Handicraft*; and, *let all Clergie-men that are able to labour, learn some petty Handicrafts.*

Gauden. de mor. secul. Justinian part 2. c. 26. p. 89, 90. 'And *Gaudentius* expressly sayes, that we do not reade that ever 'the Ancients did teach Philosophy since, they did rather abhor it; 'I fain, sayes he, would see any man that could shew that the 'Christians either before, or in the time of *Justinian*, did openly 'teach Philosophy. And as the *Waldenses* of old answered the A- 'cademian Papists (as *Warnerius* and others, who said concerning 'their Preachers, *Doctores ipsorum sunt Textores & Sutores*, their 'Teachers are Weavers and Coblers.) So we return to this Con- 'temner of the *Quakers* for their unacquaintance in Learning;

Usher. de succes. c. 6. p. 28. 'We are not ashamed of our Ministers because they labour with 'their hands, procuring thereby a livelihood to themselves, accor- 'ding as they are able, because both the doctrine and example of 'the Apostles doth lead us to such apprehensions.

And if this Guide were either learned himself, or but impartial, he may remember, that there was not one at the *Nicene* Council (whose Creed is so famous in *Europe*) who understood the Hebrew tongue: not to make any comparison between *John's Greek*, and the *Quakers English*; or to instance the great difference betwixt

Libanius protem. p. 23. ed. Gotb. *Isaiah* and *Jeremiah* in the old Testament; 'And therefore be it 'known to all those who shall in *Libanius* his scoffing stile say, Let 'us not hear what these men speak concerning Heaven, God, and

Good-

'Goodneſs, who come forth black and ſooty from the Smith's 'Forge and Anvil. That 'tis not in the power of man's reaſon, wit, ſtudy, or wiſdom to unſeal the Book, ſee, hear and underſtand the deep things of God, nor to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt: But as the Apoſtles ſaid, ſo ſay we, Everlaſting praiſes to our God, by the revelation of his eternal Spirit he has given us in meaſure that *Divine Science*, truly ſo called: And this Light we are not aſham'd to own for our Teacher in the ſight of Nations, but by its Supream Authority to declare, There is not another Leader by whom Salvation is attainable, and in obedience to whom the Nations of them that are ſaved muſt walk. *1 Cor. 2. 10.* *Iſa 49 6. & 60. 19 Rev. 21. 24.*

Although I needs muſt ſay, this objection of our Ignorance had much better become a perſon whoſe abilities ſurpaſs this *Cantabrigian Sizer's* education, whoſe inexpertneſs in Story, Tongues and Opinions might have barr'd him from theſe uncivil as well as untrue reflections; and ſo much of Literature is to be found amongſt the *Quakers* (though it's not their ſtrength) as does, and very likely will remain unanſwer'd by Scholars of a higher Form than this conceited Guide.

Sect. 2.

2. His charge of obſtinacy we deny, nor am I much ſolicitous to enlarge in our vindication, ſince 'tis the ſenſe I know he has of all who withſtand a Conformity to that Eſtabliſhment his Intereſt leads him to imbrace, and bow not with him to the Riſing-Sun: In this ſenſe we own his *Epithite*, and adjunct of *Singular* alſo, being indeed moſt ſo in ſufferings; having by all Powers (ſince we were a People ſeparated by the Lord from their Inventions) been *killed all the day long* in Reputation, Liberty, Eſtate, and ſometimes Life: but in all other reſpects (our Conſciences excepted) we are alwayes ready to expreſs complacency and willingneſs to aſſiſt our very enemies.

Sect. 3.

3. He does accuſe us with a *total Apoſtaſie from Chriſtianity*; but if the definition *Paul* gives of a Chriſtian ought to decide the caſe, then he is one in whom Chriſt reigns, and by the fruits of his Spirit manifeſts to the world he is redeemed from it, and from fulfilling thoſe luſts which once had abſolute dominion over him: *Rom. 8. 9 Gal 5. 16 John 15. 19.*

But whether this Guide, or the so much calumniated *Quakers*, are fullest of self-denyal, most separated from the World, or in greatest subjection to that pure Spirit of Grace which teaches to deny all unrighteousness, and to live soberly in this present World, impartial Reader speak? For if the preceeding qualities denote men truly Christian, and that a pious, diligent, and inoffensive Conversation, is the most express Character of Christ's Followers; I make my appeal to thee and the whole World, if there lives among the Sons of men a people less deserving to be called Apostates, and consequently any that so visibly carry with them the badg of true and primitive Christianity as they. And whereas he sayes we *scarce retain any Article of the Christian Faith*; We do in so many words reject his aspersion, being made partakers of that Divine Faith in Jesus, *which sanctifies, and is held in a pure Conscience.*

Titus 2. 11, 12.

Act. 15. 9
1 *Tim.* 3. 9.

Sect. 4.

4. His next accusation is, *That they extol the Light in all men, as the only sufficient Rule to walk by, to the apparent slighting of Scriptures, and Preaching.*

Reader, If yet thou art a stranger to this Light he thus explodes and vilifies, let me beseech thee once to observe it in thy self, and tell me then if it has not that Divine quality to discern betwixt the Precious and the Vile, and manifest every Thought, Word, and Act? whether it is well-pleasing, or the contrary, to the great God? If it be criminal to own those Scriptures he falsly sayes we slight, the case is chang'd, otherwise we all confess *that God is Light*, and *that he hath enlightned every man*; by heeding, and obeying the Dictates of which, we may be preserv'd in that capacity, as the same Scripture sayes, shall bring us into the pure Fellowship, and that the *Blood of Jesus shall cleanse us from all sin.* Nor do they own a Principle in the Clouds, but above all people have demonstrated the power and authority of their Principle by that Redemption it has wrought for them, and alteration it has made from that condition which nakedly expos'd their immortal Souls to the snares and entanglements of this Worlds perishing glories, to experiment the *Blood which cleanses from all iniquity, the unspeakable peace of perfect reconciliation with God.*

Jo. 1 9.
1 *Jo.* 1. 5, 7.

And for his confident affirming we slight both Scriptures and Preaching,

Preaching; I have this to say, That as there is not any who discover more respect for them, by a conformity of life to what they require, so do they both read, and as often quote them in Preaching, or Declaration, as any who profess them for their Rule. And Reader, that thou mayest the better be informed concerning the esteem we have them, in, taking but the pains to visit our Assemblies, and that shall be a sufficient vindication of our innocency, which also may answer him as to the advantage, that's confest, the Jew had above the Heathen. *Helps the other wanted.*

5. His fifth reflection is, *Our openly denying the Doctrine of the Trinity:* but me thinks it would become him who is reproving others for not paying that respect they ought unto the Scriptures, to be a little more exemplary in using their unquestionable phrase, and sound expression, for I am altogether ignorant of any Scripture that mentions that word *Trinity*; and tis his own Opinion, that Fundamentals should not be drawn from dubious and obscure places, but rather that the Scriptures were evident and perspicuous, as to what was necessary to be believed; yet if by Trinity he understands those three Witnesses in Heaven, Father, Word, and Spirit, he should better have acquainted himself with what we disown, than ignorantly thus to blaze abroad our open denyal of what we most absolutely credit and believe.

6. His next slander runs thus, *The Person of Jesus Christ, as to his humane Nature, with all his Offices assigned to him by his Father, they utterly reject, (though this is an* Arcanum *that is kept hid from their Novices.)*

Fain would he here insinuate to people, by his most invective impostures, hard thoughts concerning an inoffensive people, whilst in reality they own no other name by which Salvation is obtainable than the Christ of God; and all the Offices that ever were assigned him by his Father, are by them acknowledged; and so remote are they from hiding their sentiments, or being jealous of exposing them to all, that whosoever will but give himself the time of frequenting their Meetings, or perusing their Books, will soon perceive how very far this Character is wide of Truth.

7. His next report is, *We call not upon God in the Name and Mediation of Jesus Christ.* But Reader, that thou mayest not thus be dogmatized upon, and better satisfied in thy sober inquiries, as-

ſure thy ſelf, the *Quakers* never knew an other Name than that of Jeſus Chriſt, through which to find acceptance with the Lord; nor is it by any other, than Jeſus the Mediator of the New Covenant, by whom they expect Redemption, and may receive the
Heb. 9 15 promiſe of an eternal Inheritance.

Sect. 5.

He farther ſayes, *They truſt not in his death for Pardon and Salvation, but in a pretended ſinleſs perfection.*

They are ſo far from diſowning the death and ſufferings of Chriſt, that there is not a people in the Earth that ſo aſſuredly witneſſe and demonſtrate a Fellowſhip therewith, confeſſing be-
1 *John* 5. 18. fore Men and Angels, that Chriſt died for the Sins of the World, and gave his Life a Ranſom. Perfection from ſin they hold at-
Rev. 21. 27. *Mat.* 13. 33. tainable, becauſe he that's born of God ſins not, and that nothing which is unclean can enter the Kingdom of God; no Crown with-
1 *Theſ.* 5. 23. out victory; the little Leaven leavens the whole lump; the ſtrong man muſt be caſt out; *Paul* prayes they might be *ſanctified Wholly: Be*
Mat. 5. 48. *ye perfect as God is perfect; be perfect, be of good comfort; unto a perfect man; as many as be perfect; that the Man of God may be perfect: The*
2 *Cor.* 13 11. *God of peace make you perfect in EVERY good Work; the God of all*
Epheſ. 4. 13. *Grace make you perfect; let us cleanſe our ſelves from ALL filthineſs of*
Phil. 3. 15. *fleſh and ſpirit, perfecting holineſs in the fear of God; leaving thoſe things behind, let us go on unto perfection; and this will we do if God*
2 *Tim.* 3. 17. *permit.* If perfection were unattainable, it would be ſtrange that the Scriptures ſhould ſpeak of ſuch a ſtate, and very prepoſterous,
Heb. 13. 24. 2. that *Paul*, *Peter*, &c. ſhould ſo ſollicite and pray for the antient Saints, that they might come thither, even to the *ſpirits of juſt*
1 *Pet.* 5. 10. *men made* * *perfect*; nay, he poſitively avouches to have arrived there, at the *Heavenly Jeruſalem*, at the *Church of the firſt Born*,
2 *Cor.* 7. 1. &c. And notwithſtanding that this excellent State ſhould never
Heb. 6. 1, 3. be enjoyed, ſeems to me no leſs than a giving the Apoſtles Doctrine the lie, and tacitly impeaching them of groſs diſſimulation
* *Heb.* 12. 22, 23, 24 and contradiction. But Reader, 'tis not onely my Opinion that Perfection is attainable; for if thou pleaſeſt to remember the many paſſages of his Diſcourſe already paſt my obſervation, as well as to remark the following Chapter of his contradictions, thou certainly will find Perfection an Article of this Guides Creed, without the leaſt violation to his matter.

Sect. 6.

Sect. 6.

They deny any necessity of special Grace of the Spirit to Conversion and Sanctification, saying, The Light within is sufficient hereunto, and scoff at them that pray for more. —— His malice and his lies run parallel; Are there amongst the Sons of men any that so contend for that Grace which brings Salvation, and so strongly plead, as well with sufferings, as otherwise, the absolute necessity of Faith therein, subjection thereto, and sanctification thereby, to this blind professing World? And for his distinction between the Light and Grace; Reader, if thou dost well observe the Apostle *Paul's* description of their properties and effects, I question not but thou wilt soon condemn this Guide for ignorant, and very inobservant of the Scriptures: For he to the *Ephesians* writes, *That whatsoever makes manifest, is light*, and bids them thereby *to walk circumspectly*. So that the Apostle sets it as the distinguisher between good and evil, as a Guide or Leader: And thus was Jesus Christ the fulness of Light nominated by the Prophet, — *A Light unto the Gentiles, a Leader unto the People, & for Salvation unto the ends of the Earth*; who by the Evangelist, is said, *to have enlightened every man*; and by the Prophet 'tis determined, as well as by the same *John* in his *Revelation*, *That the Nations of them which are saved must walk in that Light*; and how it can be different from that Grace, whose properties are the same, *in teaching to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present World*; cannot be rationally suppos'd; for sayes the Apostle *John*, *If ye walk in the Light, as* God *is in the Light, ye shall be cleansed from all sin*; which *Paul* expresses thus, *If ye walk in the Spirit, ye shall not fulfil the lusts of the flesh*; and sayes Christ, *I am the Light of the World, he that follows me shall not walk in darkness, but shall have the Light of Life*: It must be therefore evident to every common understanding, that this (so much blasphem'd) Light, Spirit, and Grace, spoken of, (leading to the same condition, and bringing to the same end) are one in essence and virtue, though diversly denominated, according to the variety of its operations; and who is't can be thought a Christian that denies the sufficiency of this Glorious Light, which graciously is given of God *as a Leader to the Nations, and for Salvation to the ends of the Earth*?

Ephes. 5. 13, 14, 15

Isa 49. 6.

John 1. 9.

Rev. 21. 24.

Tit. 2. 11, 12.

1 John 1. 5, 7.

Gal, 5. 16

Job. 8. 12.

Earth? And surely had this Guide but ever been acquainted with its pure instructions, and walk't therein; the benefit that would have certainly accru'd, had better taught him the excellency of its Nature, and the reverent observance he ought to pay it, and not to make a scoff at it, as he most wickedly sayes the *Quakers* do at Grace, (who generally are known to be no mockers, but have been made a laughing-stock by all Perswasions; *being reviled, they bless; persecuted, they suffer; defamed, they intreat; accounted the off-scouring of all things unto this day, and made a spectacle unto the World, Angels, and Men.)*

1 Cor. 4. 9, 12, 13.

Sect. 7.

10. He follows on much at the same rate, *Sabbaths, and Sacraments, and all instituted Worship they cast off, the great Doctrines of the Resurrection, Last Judgment, Heaven, and Hell, they turn into Allegories, &c.*

How long wilt thou immagine, write, and utter lying vanities to bespatter, defame, and expose to vulgar rage the innocent People, and royal Inheritance of the most high God? Canst thou expect thy dayes shall terminate in peace, and that the Judge of all will not account with thee for all thy slanders? yea, *Clapham*, be it known unto thee, the dreadful God shall recompence it on thy head; nor shall thy peevish malice (surpassing all I know) escape a pledge of Gods displeasure on thee, ere thou takest thy farewel of this Earth; he will rebuke thy unclean Spirit, too full of nasty venom and lies, ever to have admittance where nothing enters that defiles or makes a lie: It's not a rage I am in, as thou may'st think, and willingly wouldst have others to believe, God bears me record, but the infallible sence I have upon my Spirit of thy deep ensnaring hypocrisie to betray (if possible) others more moderate and faithful into the same wicked yeelding spirit with thy self; and also (I fear) thy immortal enmity to us, the innocent People of the Lord, provokes to a holy indignation; and judgement's for that unrighteous nature to eternity.

But that I may not leave the Reader unsatisfi'd as to this last most impudently wicked aspersion, know in the name of all true *Quakers*, the Sabbath that is reserv'd for the People of God, is so far from being by them rejected or denyed, that they admonish all to the exact and punctual observation of it, not to think their own

thoughts,

thoughts, ſpeak their own words, nor do their own works; — for the word *Sacraments*, 'tis no where ſcriptural; and till he explains his meaning, I am not bound to find him one; but for ſuch Worſhip as is of Scripture-inſtitution, and perform'd by the Spirit of God, they own and practiſe, diſowning (as there is good reaſon) all other Inſtitutions.

The Doctrine of the Reſurrection, of the juſt and unjuſt, *Laſt Judgment*, *Heaven and Hell*, as future rewards; they believe and confeſs:— And, as my faithful Teſtimony both to their Life and Doctrine, I am neceſſitated to declare (and be it known to all that ever knew me) that when the unſpeakable Riches of God's eternal Love viſited me, by the call of his glorious Light, from the dark practices, wandring notions, and vain converſations of this polluted world, and that my heart was influenced thereby, and conſequently diſpoſed for the more intimate and ſincere reception of it; thoſe very habits, which once I judg'd impoſſible, whilſt here, to have relinquiſh'd, (as well as I was unwilling) and did allow my ſelf a liberty therein, becauſe not openly groſs or ſcandalous I thought my ſelf excuſable) became not only burdenſome, and by that *Light* manifeſted to be of another nature than that which I was call'd to the participation of; but in my faithful adherence to its holy counſel and inſtructions, I was immediately endued with that power and authority as gave dominion over them, and being in meaſure redeemed from that to which the Curſe is pronounc'd, I ſenſibly enjoy'd the Bleſſings that attend a Reconciliation; And never ſince I have been converſant with their Principles, (thus odiouſly deſcrib'd by him) have I found one Article that did not receive a full and ſatisfactory aſſent from that very Grace, Spirit, or Light of God, which firſt called me from the groſs impieties, vain entertainments, tempting glories and will-worſhips of this generation: And as I have the ſeal of God's eternal Spirit of Love upon my ſoul, as an infallible Aſſurance; ſo, ſince my firſt frequenting of them and their Aſſemblies, I have obſerv'd that holy, innocent and righteous converſation, which harmonizes with the ſeverity, circumſpection and ſelf-denying life of the Goſpel; and teſtifie (as revealed from God) that ſince thoſe Centuries, in which the Apoſtaſie eclipſt the beauty of the primitive Light, there has not been ſo glorious a diſcovery of Spiritual, Pure and Evan-

gelical Worſhip, Life and Doctrine, as God hath in his Loving-kindneſs raiſ'd the ſo much deſpiſed *Quakers*, to own, practiſe and declare amongſt the Nations; as the good old way of Holineſs, that leads from Intemperance, Vanity, Pride, Oppreſſion, and the love of this World's periſhing glories, to that everlaſting Joy and Reſt which is reſerv'd for the People of the Moſt High God. In ſhort, they are ſound in Principles, zealous for God, devout in Worſhip, earneſt in Prayer, conſtant in Profeſſion, harmleſs and exemplary in their Lives, patient in Sufferings, orderly in their Affairs, few in Words, punctual in Dealings, merciful to Enemies, Self-denying as to this Worlds Delights and Enjoyments; and to ſum up all, Standards for the God of Heaven, againſt the Pride, Cruelty, Luſt, Avarice, *&c.* of this Godleſs Generation; —whom the unborn ſhall call Bleſſed, when their Teſtimonies be finiſh'd, and they gathered into the unſpeakable Solace and poſſeſſion of God's eternal Preſence; — yet are they concluded
Pag. 64 by this uncharitable Guide, *not company for Chriſtians:* but I am perſwaded, that the more diſcreet will not relax their good Opinion for his ſlanderous reflexions, but rather thence renew occaſions of further expreſſing their Candor and Humanity: And I hope their diſcreet and inoffenſive deportment will perſwade all people, they are not as deſerving their ill thoughts, as envious and ſelf-intereſſed Prieſts have endeavoured to inſinuate.

CHAP. III.

His Hypocriſie Detected.

Sect. 1.

THough manifold are the Stratagems of Satan that old Serpent, by which he does ſurprize the immortal Souls of men with moſt deplorable woes, and everlaſting miſery, yet is there none that proves ſo generally effectual as *Hypocriſie*; Its his *Myſterium Maximum*, A ſtudy and employment fit for none below the form of his Arch-Angels; ſuch make his Archeſt Emiſſaries, and moſt ſubtile

ſubtile Meanders; Sublime Devils, maſqu'd with the vizard of Sincerity, palliating themſelves from what they really are, by ſeeming what as really they are not: outſide waſh'd Platters; Wolves in Sheeps cloathing; Inſide rotten, but outſide whited-Sepulchres: In ſhort, the muddy Senſualiſt refin'd to a counterfeit Fidelity, and imitation of the form of Godlineſs, the more unqueſtionably to deceive, and ſecurely to inſinuate candid apprehenſions of his purpoſe; who is the moſt impudent diſpiſer of God, deſtroyer of Souls, contemner of Laws, perverter of Truth, and treacherous to the end; againſt whom the ſharpeſt woes are denounc'd, and puniſhments reſerv'd to eternity: — How far this Guide has rendred himſelf obnoxious to the character of a Hypocrite, it is our buſineſs mainly in this Chapter to diſcourſe; But leſt his diſſimulated Condeſcenſion, and pretended Chriſtian Inſtructions, (as inducements to Conformity) ſhould ſo far prevail upon the unacquaintance of any with his ſpirit, and notorious practice through all Revolutions, as to believe they may deſerve my obſervation and reply, (ſince 'tis irrational to argue the unſoundneſs of a Principle from the confeſt imperfections of its Defendants) I ſhall a little hint at the chiefeſt of his Reaſons; as well to manifeſt 'twas not ſo much a general as an individual concern that intereſted him in this undertaking, as to prevent (if poſſible) his ingratiating his Motives to Conformity, with the minds of ſuch as are inclinable to tempotizing: he ſtates his Queſtion thus.

Sect. 2.

Whether it be a duty for Chriſtians to hold communion with the Church of England, according to her preſent Adminiſtrations? P. 68.

Had this Guide the leaſt honeſty, it ſhould not be a queſtion with him now (although I fear he is ſcarce ſo honeſt as to make it one, my Paradox is Orthodox) or been conſcientious in his former perſwaſions; but having ever forfeited the reputation of a ſincere perſon, and not being eſteem'd other than a groſs Temporizer, I eaſily ſhall grant it very requiſit for him (whoſe belly is his god, and that minds earthly things) to commune with the Church of *England* in her preſent Adminiſtrations; but as for *Chriſtians* I ſhall not ask his leave to diſſent, unleſs he can produce better Arguments to warrant his confident Aſſertions: his firſt

runs thus: *It will not be denied by all diſſenters (that have underſtand-*
Pag. 69 *ing and ſobriety in them) but that here is a clear profeſſion of all thoſe fundamental points of Faith, which are accounted amongſt Chriſtians neceſſary unto Salvation; yea ſuch a pure confeſſion of other points of a ſecondary nature, that there's ſcarce any other Church in the World that God hath bleſt with a greater purity.*

What ſtrange confuſion, and unuſual impertinency is this! would not half-witted people bluſh to venture abroad in print with ſuch expreſſions? Surely this Guide was groſly fond of writing Books, that rather than be quiet, ſhould with ſuch greedineſs expoſe his ignorance to vulgar cenſure; for if the *Diſſenters* he writes againſt, confeſs the Church they ſeparate from to be greatly pure in Fundamentals and things of a ſecondary nature, how is it poſſible, according to good ſenſe, they can be termed *Diſſenters* in Religious matters? I ſhall appeal to the intelligent Reader, if this blind Guide is not faln into the ditch, that aſcribes to ſuch the title of *Diſſenters*, whom he at the ſame time characters for abſolute ſons of the Church; for, do the higheſt Conformiſts to the Church of *England* acknowledge more, than that ſhe's *pure in Fundamentals and things of a ſecondary nature*, and yet that ſuch who confeſs her to be this, ſhould by this ſilly Guide be ſtil'd *Diſſenters!* away with this apparent Nonſenſe, ſince none can properly be ſo eſteem'd that differs not in one or both; And how inconſiſtant, aſwell as ſaucy, his expreſſion is, that will not allow Diſſenters to be *ſober* and *intelligent* (when none are ſuch in his account, that allows not the Church of *England* what they can never do, and properly be counted for Diſſenters) ſufficiently appears, in his admitting theſe very Diſſenters to be *Chriſtian Churches, and Children of the ſame Father*, though now he ſeems to repreſent them void of both *underſtanding* and *ſobriety*. Where his were when theſe raſh and unadviſed words were writ, I leave for the Reader to determine.

Sect. 3.

He ſpeaks largely of the publick Worſhip, loudly extolling the
Pag. 72, 73. Conſtitution of the Church of *England*, profeſſing a ſeparation therefrom to be unwarrantable; and that corruption in manners, both of Miniſters and People, ſhould be no reaſon for diſſenting their Aſſemblies, *&c.*

Con-

Contrary to the whole current of Scripture-record, and the best accounts that have been transmitted through Ages of the Primitive Christians, who ever have withdrawn themselves from such as *held the truth in unrighteousness*; and let the world judge if *Paul* was not thus perswaded, when he strictly enjoyn'd separation from (not only *Schismaticks*, *Hereticks*, and *Apostates*, but) *such as held the form of Godliness*, which consisted in profession and external performances, *without* the everlasting *Power*, which alone could bring into true Obedience, and give the possession of that eternal Life, which rightly denominates people Christians, or a Christian Church: But as two strong Pillars, to maintain and underprop his Assertion, he tells us, *otherwise God would have no Publick Worship*; As if an Assembly in a House, Field or Barn, was not as capable to worship God in spirit, as those who frequent the Parish Steeple-houses; if not, 'tis fit this Guide should pay his acknowledgements to the Roman Society (he calls *Antichrist*) for his publick Worship; But be it known to him and all the world, that as God's Spirit is not tied to places, so all Worship standing therein is truly Catholick and Publick Worship, in Field or House, whether three or three thousand; convenient places being circumstantial, not essential, to God's Worship.

2 *Tim.* 3. 5. *Pag.* 82.

Sect. 4.

His second Pillar is the example of *Zecharias*, who (sayes he) *disserted not his station in the Jewish Worship, notwithstanding those many Corruptions that were innovated*, by which he would excuse his continuance in his Priestly Office in *Wramplingam* Parish: But if this Guide will be inform'd, he soon may see his error in this particular, (as upon occasion formerly was expresst to him) the *Jews* were selected from all other Nations, and impriviledged as God's peculiar People, by an external Law and Ordinances (all which were typical) over whom he ordained Magistrates, and a Priesthood, which had no relation to any other Constitution that was contemporary, or should succeed, but were to continue till the times of Reformation, and then to be abrogated; yet inasmuch as Anti-types are represented by their Types, it must be granted, that many Legal Institutions did signifie and shadow-forth what afterwards should follow; since therefore it must needs be granted, that the Jewish State relates no further to us than typically, it will not be

Pag. 75.

un-

unneceſſary to examine how far this Guide can ſecure himſelf, and juſtifie his many turnings, from the conſeſt conſtancy of faithfull *Zecharias*.

Conſider (1.) that the *Jews* were a People ſeparated from among the Nations, as his viſible Church, to whom he gave that intituling ſign of Circumciſion.

2. That their Temple, Worſhip and Laws, moral, judicial and ceremoninal, were indiſputably of Divine Inſtitution.

3. That as thoſe who were their Prieſts, were by the high Prieſt anointed thereunto; ſo being once dedicated, were to officiate with integrity and conſtancy at the Altar.

4. That no addition was to be admitted to what God had ſo punctually ordered, in any Circumſtance. Now unleſs this Guide can prove the Church of *England* the Antitype;

1. In being the Circumciſion in Spirit, by which ſhe is rightly intituled to the Priviledges of the Spiritual Jewiſh Church.

2. Can as infallibly and unqueſtionably prove the Divine Inſtitution of her Faith, Worſhip and Diſcipline,

3. That her Miniſtry is the ſpiritually Anointed of God, by that one High-Prieſt after the Order of *Melchizedek*, and by him commiſſionated to preach the everlaſting Goſpel.

4. And that in Faith, Worſhip and Diſcipline ſhe remains as clear and ſingle from all Inventions, Traditions and Ceremonies (thoſe only allowed as have their footing in the Divine Appointment and Order of God) unleſs I ſay this be made good, 'twill declare great weakneſs in any to allow this Guide to argue from *Zecharias*'s caſe to his own; —— I grant that whoſoever is annointed by Jeſus Chriſt to preach his everlaſting Salvation, ought to do it inceſſantly, not mattering the oppoſition or revolution of Powers; and that NO defect in the generality can or ought to unminiſter him, but rather that he faithfully ſhould decry thoſe Impieties, and keep his ſtation on God's behalf, which righteous *Zecharias* did, whoſe bold withſtanding their Inventions, and honeſt deſire of preſerving that Law pure, of which he was inſtituted Prieſt, procured no leſs than his Martyrdom, from the Cruelty of thoſe vain Superſtitioniſts. But what's this to *Clapham's* caſe? *Zecharias* was anointed by the High-Prieſt; whence was *Clapham's* Ordination? *Zecharias* was murder'd for oppoſing their unrighte-

unrighteousness and wicked Traditions: where did *Clapham* do so? but has he not preach'd for and against what he at times has own'd to keep his Parish. *Zecharias* would not dispense with their Additions to God's Institutions; has *Clapham* done so too? how comes he then to call the Church of *England*, *Pure in secondary matters*, to wit, her forms of Prayer, Anthems, Responses, Litanies, Baby-Baptisme, Crosses, Altars, Steeple-houses East and West, Bowings, Organs, Quiresters, Surplices, Caps, Rochets, Hoods, with much more such like trash than my memory will serve at present to insert, which fills up the English Worship, and are known by persons moderately read in Story, to have been brought forth by the womb of dark Popery, that sink of Antichristianism: But as there ought to be one Temple, Worship and Priesthood to make *Clapham*'s case resemble *Zecharias*'s, so that his may approach this Guide's, let us suppose amongst the *Jews* three several Temples, Worships and Priesthoods, call'd *Presbyterian*, *Independent*, *Episcopal*: If *Zecharias* had first been of the Presbyterian-Priesthood, and as that should decline in esteem, imbrace the Independents, till by revolution of Government both were violently suppress't, as to the exercise of their Consciences towards God, by the Episcopal; and then that *Zacherias* should divorce his Independent Spouse, crying *All Hail* unto the new Establishment, as *Clapham* undeniably did, he might have quoted *Zacherias* with more honour, to his now shameful retreat: but his constant keeping of his station in faithfulness to God, sharply rebukes this Guide's manifest Infidelity both to God and Men.

Sect. 5.

His next great Argument to enforce Compliance, is that Sove- *P.* 104.
raignty bestow'd on *Rulers*, who (sayes he) *in particular Circumstances undetermined by God, have power to order and settle things according to the general Rules laid down in the Word*; Instancing in several Jewish Kings: Although I need not farther trouble thee nor my self, than barely to recommend the foregoing Page to thy perusal; yet lest the matter may not be so evident, I shall a little observe his very great self-contradiction; his words are these:
There is not the like reason to determine all Circumstances in the Chri- *P.* 103.
stian Churches, as was in the Jewish Church, the one being in its minority,

rity, the other grown up to a ſtate of greater liberty. A Boy when he goes to School, in every particular he is ſtinted to his work; but when he goes to the Univerſity, he only hath general Rules for his ſtudy, and is left to his own diſpoſition for order and manner of his ſtudies. Is it not obvious that he does confute himſelf, and ſo has ſav'd me the pains of making any other Anſwer than what ariſeth from his own Aſſertion and Similitude to prove it; He ſayes the Chriſtian-Church is grown to *greater liberty*; How ſo, if ſtill ſubject to be impoſed upon by Civil Power? is not the ſlavery greater, ſince that the Jews were *ſtinted* by God himſelf, but we by men, and that according to their fallible apprehenſions? yet with ſuch ſeverity is obedience enjoyn'd, as Nonconformity coſts nothing leſs than the price of Liberty and Eſtate. But ſince by *Boyes* at School he means the *Jewiſh Church*, and by *thoſe* fitted for the *Univerſity* he intends a *ſtate of liberty* in ſecondary matters, what follows but that our Schoolmaſters the Magiſtrates are diſmiſt, and we being under an Evangelical Conſtitution, are in thoſe matters left to that *greater liberty* relating to the Goſpel-ſtate; which flatly contradicts that power he in other places does aſcribe unto them: Nay, if I ſhould make the moſt of his Similitude for my advantage, how apparent would it be that the very *Rulers* in the Jewiſh-State were *Boyes*, and *ſtinted* in all Religious Circumſtances, and conſequently not to be our *Schoolmaſters* under a diſpenſation of greater freedom, for then the change would be to our apparent loſs and injury; ſo that *others* being free aſwel as *Rulers*, for them to command is groſs uſurpation; and for any to yeeld obedience is nothing leſs than High-Treaſon againſt the King of Conſcience, and a betraying of themſelves into the *Schoolboys* ſtate again.—— Sometimes he ſayes the Scriptures are clear in this particular; in other places, promiſcuous; but his beſt Argument is the Magiſtrate, for never wanting a ready complyance to their commands (come what will) he has better learnt Intereſt than to ſet his Opinion in Competition; — However, I ſhall propoſe theſe Queries, which he may anſwer if he pleaſe, or any elſe.

Qu. 1. Whether if ſeven Powers make ſeven diſtinct interpretations of Religious Principles, and erect ſeven diſtinct Modes of Worſhip, according to what they apprehend from the Scriptures; they all may be ſubmitted to notwithſtanding their contrariety?

Quer. 2.

Qu. 2. Whether these seven different Principles and modes of Worship, enacted to be conformed to, in these seven Dominions can be rightly said to proceed from the Spirit of God, the Unity; and not their erroneous apprehensions?

Qu. 3. Whether any Prescriptions concerning Faith and Worship, should be allow'd or obey'd, if not from that unerring Spirit in which God's true and only Worship stands?

Qu. 4. Whether any Magistrates now in being, do or can pretend to that Infallibility?

Qu. 5. Where is that Gospel-Scripture, which impowers Magistrates to concern themselves in Religious matters?

Qu. 6. Whether it be congenious, or suitable to the second Covenant and times of Reformation, when the Law is written in the heart, and the Spirit put in the inward parts; where there is but one King, and one Lawgiver; where the Offices and assistance of Sun, Moon and Starrs are no more required, but the Lamb *Christ Jesus* is their Light, their Knowledge, their Guide, their All in All; for Rulers to interpose their Civil Authority to pull down or set up Religion?

Qu. 7. Whether the first Institution of Magistracy propos'd a Jurisdiction over Consciences, or only the preservation and prosperity of the People in civil and external matters?

Sect. 6.

Many are his Cautions, and as many his Contradictions, too many for my observation: In short, the end of all his tenderness to Dissenters, and kind titles of *Christian Churches, Children of the same Father, &c.* I find, is a perswading of all into an acknowledgment of the Church of *England*. But *Reader*, if thou wilt know the reason why this person *Now* appears so earnest in his discourse for all to march in his *conforming steps*, and thus confidently imposes himself a Guide on all to the true Religion, as if we had been at a loss till now both for the *true Religion* and *a Guide*, I ask thy patience and thy credit in the perusal of this *notorious* (tho contracted) *story of his life*, which a necessity is upon me to insert, that such who otherwise may let his Hypocritical Insinuations gain their esteem, may (if they please) be furnisht with an Antidote against the infection of their nature.

It is not long since (being in those parts) I had some hours converse with this person, and amongst the many things we touch'd upon, I charg'd him with his retreat from a certain People to whom he formerly had a Religious relation: upon which he sent me this, with other particulars, by Epistle, in a way of Apology; *That he never had profest himself of any party, nor would come under any distinguishing denomination of Presbyterian, Independent, Episcopal, owning no other than that of a Christian*, avowing, that *whatever apprehensions people had concerning the Church of England, and notwithstanding several went as far as New-England to enjoy purer Ordinances, yet for our parts* (including himself as a constant son of the Church) *we can witness the Lord's presence is amongst us.*

To all which I then answer'd something, though not so amply; that since he seems to list himself so early amongst the members of the Church of *England*, where has he been during the time of her Captivity and Exile? did he for Conscience-sake (opposing *Covenant, Engagement, &c.*) quit the Land, contenting himself rather in the quality of a poor begging Priest beyond the Seas, than to imbrace the perswasions of those Powers, which had reduc'd the residue of his Brethren to extream poverty? or turn'd he Trencher-Chaplin, Tutor, *&c?* did he traverse the Country, Sprinkling, Marrying, Churching, Burying, the common trade of those ejected Priests? And can he say, that whilst the King and Bishops were incapacitated by Exile to act as Officers in the Church and State, he own'd the one for Supream in matters Civil and Ecclesiastical; and the others, for so many Apostolical heads in Christ's Church? Did he protest against the Cruelty of those Powers, in the clear subversion of both? What Prison was he in? what Bonds did he endure, what Loss sustain, Testimony bear, and Loyalty express, on the behalf of his Episcopal Faith, and its Defender?— Alas! But was he not in all those strange occurrences of times, and variety of changes, to be found Priest of *Wramplingam* in *Norfolk*? At the beginning of the Wars, a most precise Stickler for a Reformation, extolling the great Necessity aswel as Righteousness of the *Solemn League and Covenant*, encouraging others thereunto, both by his example and doctrine: Bold for the *Directory*, and busie at chusing *Elders*; and so went under the notion of a *Presbyterian*: But 'twas not long before the *Independents*, through their greater Courage

Courage and Policy, had undermin'd and vanquisht t'others Interest, and when posseſt of the Authority, he saw 'twas folly to expect a Sallery as Guide, in that way the Governing-Party of the Nations had rejected, and therefore was obliged to list himself a Volunteer in *Jo. Munny's Independent Congregation*; twas then the beheaded King was by this Guide both preach't & printed, as *a Tot of that Image the little Stone, cut out of the Mountain without hands, was to smite*; and therefore says, *the fall of the ten Kingdoms was begun, the Lord is risen out of his habitation, gainsay not; for who seeth not the alteration is of the Lord?* And in his Answer to an Objection, that this Prophecy was accomplisht when this Nation fell from Popery, sayes he, *Doctrinally it was, but not Politically; the Government hath continued the same, yea and hard enough to the Saints* (alias NONCONFORMISTS) *none can deny it. Now the Change this Prophecy speaks of respects the Government.* In another place, sayes he, *There can be no clearer evidence that God is about this work of breaking down this great IMAGE, and smiting the very Feet and Toes thereof, than this present Victory over the Scottish Forces at* Dunbar, *(which we are now to render Thanksgiving to God for) the cause of this War being, Whether this IMAGE shall be upheld, or the Feet and Toes be broken*; In short, *O ye Honoured Worthies, whom the Lord hath raised up to effect these great Changes, carry on the Lord's Work: That your People may not have cause to say, We have changed our TYRANTS, not our TYRANNY*; Although *Providence seems to put an Impossibility of setling Government in the Former way:* But time hath proved him both a Tempotizer, and a false Propher. 'Twas also then he sought, if possible, to ingratiate himself with the Powers and People of the Land, by his most invective and false discourse against the harmless *Quakers*, with a large Dedicatory Epistle to *O. Cromwel*, allow'd by him of *England, Scotland, Ireland, &c. Protector*, to whom, amongst other extraordinary Complements, I cannot let pass these expressions, where he invites him *as God's Delegate, in honour to Jesus Christ, and out of love to the Churches of Christ, for whose welfare you have this Great Power committed to You, to stop these Seducers, &c.* concluding thus; *The Lord of Heaven and Earth bless your Highness with the continuance of his gracious Presence with you, that as you have dont valiantly in the high places of the Field,* (that is, fought against King and Bishops)

Ston smi. the Ima. on the feet. p. 16,17.

P. 23.

P. 15, 16.

Pref. p. 3.

Pref p 5.

Pag. 24

ſhops) *ſo you govern as righteouſly and happily in the Gates of the City.* O groſs diſſimulation! Now 'tis he turns *Engagement-man*, and is employ'd by the ſeveral Churches in *Norfolk*, to *R. Cromwel* on the Death of *Oliver*, as their Repreſentative about that Petition or Addreſs made by the Prieſts in general, which terms the Father *Moſes*, and the Son the *Joſhua* that ſhould conduct them to the *Holy-Land*; But he being by the Projections and angry reſentments of the *Long-Parliament*, diveſted of his uſurped Authority, this Guide finds out a very honourable Epithite for it; which had not long taſted of Power, before another Revolution took its place: but I muſt needs confeſs, that when 'twas noiſed A King was coming in, and the Church of *England* to be reſtored to all her ancient Emoluments (ſo called) this Guide grew ſeemingly dejected, and very forward in expreſſing his diſlike againſt their Spiritual Lordſhips, and not leſs contumeliouſly (as he now would think) both of her Worſhip and Diſcipline, hoping the *Preſbyterians* Teſtimony of Allegiance, in their zealouſly aſſiſting to facilitate the King's Return, would ſo far intereſt him in their concerns, as not wholly to be excluded from the exerciſe of their Religion in the Land; But when 'twas manifeſt that nothing under an open Conformity would purchaſe the enjoyment of their Pariſhes, (whatever becomes of them) this Guide ſlinks from his *Independant Church*, and *Presbyterian hopes*, reads the *Common-Prayer-Book*, ſubſcribes the *Articles*, changes *Oliver*, *Richard*, or *Parliament*, for *Charles (once a Toe of the Beaſt, that the little Stone was to ſmite)* of *England*, *Scotland*, *Ireland*, *&c.* And in the place of *Chriſts Churches*, the *Church of England*, with the whole Tribe how ever dignified or diſtinguiſhed; the beheaded King (once the firſt broken Toe of the Image, now) he commemorates with an Anniverſary Sermon; and, as the top of all, boldly renounces his ſo ſolemnly-taken *League and Covenant*; — What temporizing's this! O what unheard-of Hypocriſie is here! But *Reader*, what's thy opinion of the matter? Can *Oliver* be *Moſes*? *Richard*, *Joſhua*? and *Charles*, *Defender of the Faith*, altogether? whoſe Intereſts were ſo oppoſite, as the laſt to be exiled, and kept ſo by both: With whom was God's preſence in all theſe times? the Church of *England*? If ſo, then not with thoſe that turn'd her out, where *Clapham* had his Pariſh: How plainly have his actions unmaſkt the

groſs

groſs diſſimulation of his heart, and theſe corrupt fruits explain'd the poiſonous nature of the tree that brought them forth? But leſt I may be thought to wrong him, as if it were impoſſible for one who pretends himſelf a Chriſtian Miniſter to be guilty of ſuch abominable time-ſerving, *Reader* peruſe theſe paſſages, where he confidently affirms ſuch to have been, *the beſt, wiſeſt, and moſt judicious Chriſtians, who under all thoſe great Changes and Revolutions, amongſt us of latter times, have endeavoured the maintaining the Fundamental Doctrines of the Goſpel, even to a degree of complyance in things of a lower nature*; in which he poſitively concludes all perſons, (from *Canterbury* to the meaneſt Curat in the Nation, as alſo Seculars in their reſpective places) have been to blame, both as to their underſtanding and wiſdom, in not yeelding with *Clapham* in thoſe ſmaller matters, (*viz.* an expulſion of the Church of *England*, a diſowning of Monarchical Authority, or right in the *Stuarts* Family; Preaching and printing it a Toe of the Beaſt, extolling the Covenant, taking the Engagement, being a *Presbyterian*, an *Independent*, a *Millenary*, *&c.* praying, and ſwearing for Parliament, Protectors, Parliament again, at laſt King and Biſhops) ſince thoſe who have left King, Biſhops, Common-Prayer, &c. and eſpouſed the Intereſt of thoſe other Powers, who eſtabliſht other Methods both in Church and State, *were the beſt and moſt judicious Chriſtians*; but to excuſe this brazen Impudence and Hypocriſie, he concludes, *Let not any Principles you have inconſiderately taken up ſo far engage you, as to make you loath to return to wayes of truth and ſoberneſs*; *But it would be conſidered, it's no diſgrace for the wiſeſt, holieſt, and moſt learneſt men to retreat, in ſome controverſal principles and practices.* Epiſt. p. 6, 7. B. p. 98. P. 106. P. 108.

Reader, will this fig-leaf garment cover the ſhame of this Guide's nakedneſs, from thy diſcerning and cenſure? I hope not; but does not his covering ſtand in need of one, who ſayes *the holieſt, wiſeſt, and moſt learneſt men* may ſtill be ſuch, and yet *walk not in the wayes of truth and ſobriety*: What weakneſs, what ignorance, what ſtrange confuſion's here! from which I alſo muſt infer, that ſince he is but here of late return'd *to the wayes of truth and ſobriety*, he all his life-time before walk'd in the way of error and madneſs; Judge then how fit he was to preach others into the knowledge of the truth, and a ſober life: Have not the people given him money for that which was not bread? And further, I

would

would obſerve, 'twas in that time of error and madneſs he writ thoſe wicked ſlanders againſt us who are called *Quakers*.

Sect. 7.

I would obſerve before I finiſh, that the entendment of his Book is not to preſs Conformity to any one in oppoſition to all other Conſtitutions, otherwiſe than in a temporary ſence; for ſince it is his principle that ſuch are the *moſt wiſe and judicious Chriſtians, that have in all Revolutions complied in leſſer matters*; it follows, that the Church of *England* is no further concerned in this diſcourſe, than whilſt ſhe keeps the Power and Magiſtracy on her ſide; for which of the ſeven ſons, *viz. Lutherans, Calviniſts, Anabaptiſts, Armini-*
P. 17, 18. *ans, Epiſcopalians, Presbyterians, Independents*, (being of the ſame Father) with that known, or unknown, &c. ſhall gain the Prerogative, he by his own principles ſtands ready to imbrace him; ſo that no longer than any of them have external Force to warrant their Commands and Impoſitions, no longer ſhould they be acknowledged; but any other of them (though remote in ſmaller matters, holding the ſame Fundamentals) is quite as eſteemable in this Guid's account, and thoſe injudicious that concur not with his ſentiments; by which he does at once commend rather than excuſe his paſt Compliance with thoſe ſeveral perſwaſions, and palpably diſcovers his readineſs to do the like, as otherwiſe conceiving it unwiſe, (they being the *moſt wiſe, and beſt Chriſtians, that yeeld in leſſer matters*) — But that which renders ſuch Alterations ſuſpitious to ſober men, is the never finding them convenient till change of Government makes them ſo; for amongſt the many tranſactions of this perſon's life, I ſhould not forget, that when the fifth-Monarchy Principle was in eſteem, which would by no means diſpenſe with any Earthly Monarch (as belonging to the great *Image*) *J. Clapham* prints a diſcourſe in the vindication of it, but the potent Argument of *Cromwel's* aſſuming it under the ſpecious title of *Protector*, clearly confuted this great *Millenary*, as he at large acknowledges in his Epiſtle Dedicatory to him before his Book, anciently writ againſt the *Quakers*; — ſo that the only *conſtancy* I can remarque of *J. Claphams*, has been the keeping of his Pariſh through his very great *inconſtancy*, in his perſwaſions.

I hope by this time, *Reader*, thou haſt well conſidered and narrowly

rowly inſpected the qualities of this Guide, which ſurely manifeſt themſelves as deteſtable as any I have ever met withal; his Ignorance, Impudence and Hypocriſie, but above all his hackney, mercinary ſpirit; which doubtleſs needs muſt leave ſuch ſtrong impreſſions as ſhall for ever make thee diſeſteem his undertaking, And that the *Quakers* Innocency, who he has ſo unworthily ſlandered, without a proof to warrant his Aſperſions, ſhall not appear the leſs deſerving favour and encouragement from thee; however he has not been remiſs in putting all his ſtratagems on foot to render them obnoxious to the fury and diſpleaſure of ſuch who have power to execute the reſentments of their minds, but rather let them have thy countenance, as a people whoſe upright and induſtrious converſation renders them not leſs ſerviceable than exemplary.

Thus have I finiſh'd my third Chapter, and haſten to my fourth, which is a ſhort Compariſon of ſome of his Contradictions; that whilſt he runs inſultingly upon us for ignorant, erroneous, and contemptible, it may appear that his diſcourſe requires an *Errata*.

CHAP. IIII.

His Contradictions Compared.

Sect. 1.

GOD hath in the framing of mans nature laid ſo deep an impreſſion of Religion, that there is no Nation but doth judg themſelvs intereſſed therein. Pag. 1.

In the framing of the nature of Man there are ſuch Principles of Religion engraven in him, as cannot be razed out. P. 8, 15, 16.

But as 'tis a thing all profeſs themſelves intereſſed in, ſo there's nothing men are at greater difference about; ſome worſhip the Sun, others the Moon or the Stars, & almoſt any creature from whence they received any benefit. Pag. 2.

We read in the ſtory of the Iſraelites, *the vanity of mans nature in matters of Religion.* P. 3, 4, 5.

If

Obſerv. Is God's impreſſion divided, or the capacity he gave man ſo blinded as that it cannot diſcern betwixt *Himſelf*, *Sun*, *Moon*, or *Stars*? and is it poſſible that *mans nature ſhould be religious*, and its *principles not to be razed out*, and yet *vain* in thoſe matters? and what *ſpiritual benefit* did any ever receive from *Sun*, *Moon* or *Stars*, that induced them to worſhip and adore them?

How greatly then doth it behove every man to make a wiſe choice of that God he intends to ſerve, and that Religion he means to live and die in? P. 2.

There is a neceſſity men ſhould be of ſome Religion. p.14.

To chuſe deliberately what God we will ſerve, and then reſolve to cleave unto him. p. 15.

Mans eternal happineſs or miſery depends on the right knowing God, or his miſtake about it. P.2.

On the right chuſing ones Religion, or our miſtake about it, eternal happineſs or miſery, life or death depends. p. 16.

The dream that every man may be ſaved in his own Religion, if he be true to it, is more becoming Turks than Chriſtians. p. 17.

Obſerv. O ſtrange contradiction! has man a liberty given, nay, advice grounded on neceſſity to be of ſome Religion, and not only to chuſe *what God he will*, but alſo *to live and die in his ſervice*; and yet *damn'd* if he hits not on the *true one*? What's this more, than to ſay it's neceſſary man ſhould do ſomewhat, though he be dam'd for it? And if it's a *dream* to expect Salvation in being *true to ſome Religion*, is it not a lethargy of impertinency, *that it's neceſſary to be of ſome Religion, and to live and die in it*?

There are many falſe Religions in the world. p. 15.

There being ſuch diverſities of Religions, you had need to have your eyes about you. p. 26.

It's a miſtake to think that there is ſuch a multitude of Religions in the world. p. 27.

There are, to ſpeak properly, but four Religions. p. 28.

Obſerv. Theſe croſs ſayings muſt needs be manifeſt to the weakeſt capacity; for if he ſpeaks *properly* on one ſide, he ſpeaks very *improperly* on the other.

Sect.

Its not sufficient that it be delivered to you by tradition from Ancestors, by education from Godly Parents, commended by the practice of wise and pious persons,— but make a wise choice for your selves. p. 25.

Those that take up Religion because it's profest in the Country, and commended by example, how slight are they therein? p. 19.

Men must discern the verity and certainty of these doctrins, that he may venture his soul upon them; for which end its exceeding necessary to be conversant in those treatises which prove the verity of the Christian Religion. p. 20.

I add one Rule of Caution more against a common, but dangerous mistake: Take heed of setting up your own apprehensions of the sense of Scripture: though Fundamentals are plainly laid down, yet points controverted are hidden from ordinary understandings, that know not the Languages and proper Idioms of Scripture, and other advantages of Learning. p. 109.

In one side this Guide is for every individuals chusing from a reason in himself; in the other, that he should accept things from the apprehensions and greater skill of others. *Observ.*

But it's unseasonable to be contending about things not so clearly revealed in Scripture; p. 44.

But darkly laid down. p. 47.

Take heed of that great mistake, that nothing is to be admitted, in and about the Administrations of the Church of Christ, but what is held forth in Scripture. p. 99, 100.

Search the Scriptures, and look well to them, they are your Chard and Compass to steer your Course by; try all things by them. p. 47.

O strange confusion! A Rule, and no Rule; revealed, and not revealed! Is it not unseasonable to suppose that Christ, instead of rendring his Church more glorious & infallible than ever, should leave her destitute of information in those things which concern *Observ.*

her peace, since contrary apprehensions about them have been the ground of all Division and Persecution through Ages, and will be yet with most, notwithstanding this Guide's directions? — Can the Scriptures be clear in deep, and not in shallow matters?

God hath committed the care of Religion, and the settlement of it, to those in Authority, in their Dominions, in such a way as they judg most agreeable to the Rule of the Word. p.68.

They are to see all be administred according to the same; and in the particular circumstances undetermined by God, they have a power to order and settle things according to the general Rules laid down in the Word. p. 104.

It's not sufficient that 'tis commanded by the Laws of the Land, but make a wise choice for your selves. p.25.

Let every one be fully perswaded in his own mind. p. 53.

And men that act according to Reason will look into the Oracles of God himself, wherein God hath revealed his Will concerning Faith and Worship. p. 9.

Observ. If God has invested Magistrates with the power of Interpretation, and settlement of Religious matters accordingly; is it not absurd to bid men chuse for themselves, since they are to be concluded by anothers choice? and how the Oracles of God should be perspicuous to all understandings, and yet need an Interpreter, (I mean the Magistrate) I would fain understand.

Sect. 3.

The Christian Religion was confirm'd by many signs; by the means of propagation of it by weak and unlearned men, by whose preaching it overspread the world. p.31.

The Fundamentals of Christianity are so plainly laid down in Scripture, that the weakest Christians may understand them. pag. 110.

The Quakers *in respect of their want of learning and outward accomplishments, are contemptible.* P. 62.

Controverted points are hidden from ordinary understandings that know not the Languages, and proper Idioms of Scripture, and customs of the Church, and other advantages of Learning, that its ordinarily impossible they should find out the mind of God therein. p.111.

What

What Contradiction is here! that what he designs to have been proof or argument, to have recommended the more unquestionably the belief of the Christian Religion in old times, to the primitive Christians, he here should make the reason why he rejects and reviles the *Quakers* and their Testimony; — and that he should tell us, the Spirit they received perfectly inform'd them, and yet that Learning is to be the only means of knowing God's mind in these dayes, whilst he confesses at the same time, the weakest Christian may understand the Fundamentals of Religion. *Observ.*

God is to be worshipped in Spirit and in Truth — p. 70.

The essence of Prayer lies in lifting up true desires to God in the Name of Christ. p. 71.

To pray, is part of God's Worship, but whether it be in a Book or out of it, is no part at all. pag. 109.

For who is there that knows not that forms of Prayer have been of exceediag long continuance in the Christian Church. p. 91.

Set-forms, are not only used and prescribed in the Old Testament, but also in the New. p. 94.

How! Worship in Spirit, and yet by words of man's prescription! Can any man bring the Spirit to so many words, to begin with *I*, and end with *R*? or who knows the Spirit's mind so punctually as to prescribe for Generations to come the words it will use, for all persons and conditions that may be in the world? who can pretend to know all states, that he may write prayers for each? Why not forms of sighs and groans? — Was it not a Spiritual-Worship *Christ Jesus* set up, above sixteen hundred years ago, in opposition to the Jewish one, and all other particular Worships in the World? which are known to have been forms, and such as this Guide pleads for, at least the Jewish; and produce me a Form put forth and establish't by any of the Apostles, who were faithful in God's House; — But did not Forms creep up when the primitive Power and Spirit was lost, imitating Prayer, but not Praying? And did not *Tertullian* in his Apology, (who is generally rank't in the beginning of the third Century) write, that the Christians prayed not by Book, but as they were moved by the Spirit of God, or to that purpose; And I challenge this Guide, or any living, to make appear that a Form of Prayer was establish'd till sometime *Observ.*

after his death; And this Guide himself acknowledges in his *Stone smiting the Image on the feet*, that the Apostacy was began, *the Empire yeelded up to the Papacy, the primitive purity of Christian Worship, fail'd, and became corrupted:* and let him tell me if the Worship of the Church of *England* had not its beginning there, at least those things he calls *Additaments and Modes*; so that they are not concluded as necessary by any Light or Prudence, but innovated by a vain, formal, and superstitious nature: Besides, examine the contradiction of his own Assertions, *God must be worshipped in Spirit*, and yet *in Form: Forms are not only of Legal, but of Gospel-Institution*, and yet *whether Prayer be within Book or without Book it matters not.*

Ston smi. the Ima. on the feet. p. 29.

Its a vain delusion to think that the Spirit should discover all deep Mysteries. p. 111.

The Spirit of God teaches not by such immediate Enthusiasms [or Revelations] p. 111.

Wherein you are otherwise-minded, He will REVEAL *the Truth* [the Mystery] *unto you.* pag. 46.

God will REVEAL *his Secrets to such as fear Him, and lead you by his Spirit.* p. 46, 47.

Obser. If it be a vain delusion to say the Spirit only can discover all deep Mysteries, pray what is it to say it shall reveal the Truth, which comprehends all? and that it will reveal God's Secrets, (what are they but Mysteries?) And if God's Spirit does not teach immediatly, why does *Clapham* say that it will REVEAL God's Secrets, and lead us? which implies the familiarity and constancy of his presence. What contradiction's this!

Sect. 4.

For who is there of the highest Form of Christians that are ascertained that in every particular doctrine and practice, that these be in the right, seeing the best of men are imperfect, and may and do erre. p. 53.

Let the Doctrine and Mysteries of Faith you receive, influence your hearts & lives, sanctifie & change them. Rest not in the Form of Godliness without the Power of it. p. 27.

God only is to be sanctified of all them that come near to him. p. 70.

Who

Who is in all things free from error? What Church or Person upon Earth? p. 65.

For what Churches are so pure but they have some defects, errors, or corruptions? p. 81.

The Quakers *trust in a pretended sinless perfection.* p. 63.

In the Church of England *is a professed renunciation of the Devil, the World, and the Flesh, with ALL their sinful works and lusts.* p. 70.

Let this Truth influence your hearts and lives, so as you sincerely obey the Gospel, and live in the daily expectation of the coming of the Lord, and give diligence to be found of him without SPOT, and BLAMELES. p. 40.

Here's the perfection of his contradictions; — 1. Is it sence to affirm that Societies are sanctified and chang'd, and yet imperfect, corrupt, and erroneous? 2. If God is to be sanctified of all that come near unto him, then such as can't sanctifie him, cannot approach him; but *Clapham*, and such as cry, They have no health in them, and consequently unsanctified, cannot sanctifie the Lord, therefore can't they approach him. 3. He asks the question, *What Church is without corruptions?* and as patly answers it, *The Church of* England (for she) *renounces the Devil, the World, and the Flesh, with all their deceitful works and lusts.* So that perfection is an Article of *Clapham*'s Faith, as being of that Church. 4. And why should he be angry that the *Quakers trust in a sinless perfection*, as that which will exceedingly rejoyce at the appearance of their Lord? Since he has found so suitable a defence, that in so many words admonishes all to *give diligence to be found of him in peace, without SPOT, and BLAMELES.* *Obser.*

And Reader, though he never did intend by his Discourse a Vindication of the *Quakers* Principles, yet may'st thou easily perceive how he is left of God in this conceited undertaking, to manifold gross contradictions; and whil'st he would be thought competent to enervate such Opinions as don't *quadrate*, or agree with his, his Book is made his confutation: — Nor have I hinted at the moity, because I would avoid prolixity, professing in sincerity, I scarce have ever read such a compendium of absurdities, although, when first I saw his Treatise, I was in expectation

on of some essay, or new *Atlantis* in Religion, as might (if not) deserve an approbation of its Doctrine, at least have manifested the ingenuity of its Author; but to find the gleanings of some mouldy Authors, and dark suggestions of unwarrantable Tradition, venture to put a cheat upon the World, under the specious Title of a *Guide*, (who had not gone a page before he lost his way) at once expresst more ignorance and impudence than any piece I have met with since I have held the least intelligence with Books; and I hope what hath been already writ, will by thee be esteem'd a sufficient answer to this Guide, and so unvizard his designs, as neither thou or any else from thence shall take the least encouragement to embrace his Religion, or give entertainment to his false Aspersions, but rather am willing to believe, that persons ingenious and deliberate, will never look upon a time-serving Priest, thus circumstantiated with great variety of misdemeanours, or any thing his parts and mallice can suggest, so favourably, as to accept his sentiments to the apparent prejudice of such, whose carriage and correspondence amongst men, are in the general confest to be discreet and friendly; for if the Persons invested with Authority shall once admit of implicit apprehensions for their Rule, and that from one whose very actions carry such undeniable malignity with them, those differing Perswasions against whom he may have treasur'd up revenge, must certainly expect the effects of their severity and displeasure, let them in other matters, where publick preservation is concern'd, appear never so ready and contributory.

But such procedures relish rather of Romish bigottry, and inhumane inquisition, than Christian tenderness and humane prudence: For as a gentle treatment of Dissenters has ever been the most effectual way for uniting differences in Religion, (at least preserving of the peace) so should all Magistrates remember (if they please) that their Authority cannot reasonably extend beyond the end for which it was appointed, which being not to inthrone themselves Sovereign Moderators in causes purely Conscientious, and relating to a World in which they cannot pretend the least Jurisdiction, but onely to maintain the impartial execution of Justice, in regulating civil matters with most advantage to the tranquility, enrichment and reputation of their Territories, they should not

bend

bend their Forces, nor imploy their ſtrength, to gratifie the ſelf-ſeeking ſpirit of the Prieſts, or any private intereſt whatſoever; -- An Exerciſe below the dignity of their Office, and much too narrow for that univerſal influence it ſhould have upon the Publick.

Sect. 5.

But to conclude, judicious Reader, hold not ſo ſlight an eſteem of the *Quakers* Principles, becauſe decri'd by ſuch as either don't know them, or well know an entertainment of them would put a period to their gain: But ſoberly examine if there be any other way to perfect Victory over thoſe corruptions and fleſhly luſts, to which we naturally are addicted, and moſt infallibly occaſion that diſorder and confuſion we ſee all Nations ſubject to, than what they Preach up, Write for, and Walk by, even that *Grace of God which brings Salvation, (from all iniquity)* which ſayes this Guide, *is the ſum of all*, viz. *The Grace of God which bringeth Salvation hath appeared unto all men, teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World:* Which being really attended on, its inſtructions cordally imbrac'd, and holy motions intirely reſign'd unto, with that noble, but neceſſary reſolution, *of deſpiſing all ſhame, and patiently enduring the Croſs*; ſhall make thee a Righteous Magiſtrate, a Reformed Prieſt, or a Holy Citizen of the *New Jeruſalem:* It leads into circumſpection, and pure conformity to the Divine Pleaſure: Doubts and Fears, Sighs and Tears, ſhall fly away, and in that faithful ſtayedneſs of heart on God, We can, according to our reſpective meaſures, ſay, *He makes the Rivers of his Peace to overflow, and never-failingly bedews with the refreſhment of his glorious Preſence*: Which Reader, that thou mayeſt, and all men really experiment, is the very earneſt deſire of him, that God in everlaſting love has made a Friend to the *True Religion*, but an enemy to every *falſe Way*. P. 43.

W. P.

ERRATA.

Pag. 3. lin. 24. *for* they *read* he. & l. 23. *f. are r. his* P. 7. l *laſt*, *r.* denominate. P. 9 l. 24. *f. r.* ambitious. P. 11 l. 29. *f.* mawy, *r.* many. P. 23. l. 3. *f.* impiouſ'y, *r.* imperiouſly. P. 32 chap. 2. *r. His Aſperſions.* P. 36. l. 35 *f.* clenſed, *r.* cleanſeth. P. 37. *l.* 6. *r.* have them in, take &c. & *l.* 25. *f.* haid, *r.* hid.